

October
1932

ONE-HUNDRED AND THIRD
SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 7, 8, 9, 1932

*With a Full Report of All
the Discourses*



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

A Thrilling Story of CENTURY ONE OF CHURCH HISTORY

HERE is a new story of "Mormonism," told with a completeness and charm that will thrill Latter-day Saints with a pride of achievement and at the same time win the admiration of the critic, be he friend or foe. In a COMPREHENSIVE HISTORY OF THE CHURCH, B. H. Roberts has done a masterful piece of research and has set down the record of Century One—1830 to 1930—in a brilliant appraisal of momentous events. The reader with a sentimental interest will be fascinated with this narrative of truth stranger than fiction; the reader who approaches the new work with the critical vision of the historian will find it fair in statement, authentic in fact, copious in detail and sound in judgment.

A COMPREHENSIVE HISTORY OF THE CHURCH was written by Elder Roberts at the instance of the First Presidency of the Church, with a commission to make it exhaustively complete, from the remotest beginnings to the close of the Centennial Conference of April 6, 1930. The final volume ends with an account of the Conference itself, making the history technically inclusive of all that happened in Century One of the organized existence of the Church. Thus it is a fitting commemoration of one hundred years of struggle and achievement.

This monumental work is not to be confused with any former history, journal or chronicle. Though its nucleus is the history of "Mormonism" published a few years ago in AMERICANA, running serially for six years through that magazine, yet this History is NEW—new in its wealth of material, new in method of treatment and new in its physical representation of the book maker's art.

Cash Price \$30.00

For further information address your inquiry to

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah

One Hundred and Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 7, 8 and 9, 1932.

On account of the illness of President Heber J. Grant, he being in Chicago, Illinois, undergoing medical treatment, President Anthony W. Ivins, First Counselor in the First Presidency, presided at all the meetings of the Conference.

The proceedings were broadcast by radio, over Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: *, Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, †, ‡, and Joseph F. Merrill.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, §, Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous High Priests, Seventies and Elders, from all parts of the Church.

Members of the Church Board of Education, and general, Stake and Ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States;

*President Heber J. Grant was absent account of illness.

†Melvin J. Ballard was absent account of illness.

‡John A. Widtsoe was absent, presiding over the European Mission.

§Joseph W. McMurrin was absent account of illness.

Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; Alonzo A. Hinckley, California; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference was called to order by President Anthony W. Ivins promptly at 10 o'clock, Friday morning, October 7.

Thousands of people from the Stakes and Missions of the Church had assembled and occupied the seats in the great auditorium and galleries of the tabernacle.

The congregation joined in singing the hymn, "We thank thee, O God, for a prophet."

Elder Nicholas G. Smith, Patriarch, Salt Lake Stake, offered the opening prayer.

A sacred duet, "My Task," was sung by Charles Martin and Myrtle Checketts.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

This is the first general conference of the Church, my brethren and sisters, so far as I remember, at which the President of the Church has not been present to direct the proceedings. You are all advised no doubt that President Grant is in Chicago at a hospital recovering from an operation to which he has recently subjected himself.

PRESIDENT GRANT'S ILLNESS

The question may be asked, and has been, why did the President of the Church go to Chicago for treatment when there is a Latter-day Saints hospital here in Salt Lake City, with efficient expert surgeons and doctors to give medical care to those who may be in need of it? He went because the people who were consulted in regard to his condition, which was critical, admitted that there was no one here whom they felt could be trusted with the particular treatment to which it apparently became necessary for him to subject himself. So after careful consideration it was decided that he should go there for this treatment.

MESSAGE FROM THE PRESIDENT

I have before me a telegram just received from him which I am sure you will agree with me demonstrates the wisdom and the necessity of the action which was taken. It is addressed to me to be delivered to this congregation of Latter-day Saints, and is as follows:

"Extend to the Saints in conference my love and blessings. My gratitude to them for their faith exercised and prayers offered in my behalf. I have been greatly blessed. I feel sure conference will be profitable and enjoyable as they have always been. Regret not being with you. Earnestly praying the blessings of the Lord to attend the Saints both at home and abroad and also all honest people the world over,

Affectionately,
Heber J. Grant."

The telegram received this morning from the President indicates his rapid recovery. The physicians, however, who have the case in charge consider it wise that he remain at the hospital until he is so far recovered there will be no danger at the time he shall leave it.

GRATITUDE FOR IMPROVED CONDITION

This is a great source of relief and gratitude to God our Father to his brethren associated with him, the presiding authorities of the Church; and I am sure this congregation of people and the Latter-day Saints wherever they may be participate in this expression of gratitude.

We are here in this conference as usual to be informed in regard to the condition of the Church, the people who constitute its membership, and to receive from those who will be selected to address us instruction, admonition and exhortation as the Spirit of the Lord may prompt them to express themselves.

CHURCH OUT OF DEBT

First, let me say to you, notwithstanding the reports that are being industriously circulated by people who have been excommunicated from the Church because of their transgressions, but who now assume to dictate its affairs and instruct us in regard to the procedure that should be followed at this conference, to the effect that the Church is heavily involved in debt, that its property is mortgaged—I heard only yesterday that this block and all of the buildings on it were under mortgage—I want to say to you, my brethren and sisters, that the Church is not in debt to anyone, not a penny. No one holds its notes. There is no mortgage on the property that belongs to it or that ever has belonged to it, unless it has passed into other hands and been mortgaged by them. It is true that in this time of depression the revenues of the Church have suffered just as yours have suffered, but thank the Lord, through your devotion to the law of tithing, there are funds sufficient to carry on, and we have no apprehension so far as the future is concerned.

I am making this statement that you may not be disturbed regarding this particular report and many others similar to it which are only designed to embarrass the Church and to lead its members and others who are not members of the Church astray.

PROGRESS IN THE MISSIONS

The missions of the Church. It is true again that because of the financial condition of the people the number of missionaries who are engaged in carrying the message of the restored Gospel to the people

of the world has been reduced. People have not the funds that they formerly had with which to maintain themselves or their sons or daughters in missionary work. But there are still a sufficient number of Elders in the field that reports show that the results are perhaps more favorable than they have been before for many years past. Converts are constantly being made; baptisms are being solemnized; the organizations of the Church are being maintained in the different missions, stakes and branches of the Church, probably in better condition today, from the point of view of organization and results accomplished, than they have ever been before. This is again a source of great satisfaction to the brethren who direct the Church.

RELIGIOUS INSTRUCTION

The schools of the Church, like everything else that pertains to us, have of necessity been somewhat limited in their activities, but the fact remains that in the most prosperous period in the past of our Church school system instruction was given to 8,687 students, children of Latter-day Saints. These Church schools, numbers of them, have already been discontinued, and it is the policy of the Church to entirely discontinue the system as it formerly existed, substituting for it a system of instruction that meets far more people than ever before. According to the statistics which are before me, the seminary system of the Church during the past year—and they do not cover the latter part of this year, which will greatly increase this number—has given religious instruction to 30,862 Latter-day Saint children. The pupils who are in attendance at the high schools are registered in these seminaries. I shall not read all of the statistics before me, but a very large percentage of all the children eligible to registry are registered in these seminaries.

We know it was a great disappointment to the people of the Church when the Church schools were discontinued. It was to us. We did so regretfully, but we do know that we are giving religious instruction now to nearly four times the number of children that we instructed in the Church schools when they were at their peak. So we believe again in the good result which is to come from this change.

TEMPLE WORK

The temples of the Church have never before been so busy as they are at present. The people, perhaps because so many are out of employment—that might have something to do with it, but not altogether—their minds are turned more towards the ordinance work which is performed in the temples for their progenitors, with the result—I haven't the figures before me—the general result has been reported to us, we get these figures monthly—temple work being accomplished is greater than ever before in the history of the Church.

THE WORK OF THE LORD

These particular items, my brethren and sisters, I am referring to because they are fundamental to the work of the Church. They are

institutions which belong to it. They are sound, every one of them, just as the Church itself. It is the work of the Lord restored to the earth with a promise never before made to a people so far as we are aware, that its priesthood should continue, and that means that the Church itself shall persist until it shall ultimately triumph.

This is a dispensation the greatest that was ever ushered in in the history of the world, because it comprehends all that has been before it and all that shall come after it.

INDIVIDUAL RESPONSIBILITY

May the Lord help us to magnify our callings, the responsibility which rests upon every member of the Church. For when we identify ourselves with it, when we enter into the waters of baptism, when the hands of those in authority are laid upon our heads, conferring upon us the keys of the holy priesthood, we enter into covenant with the Lord that we will discharge that responsibility, magnify it in our lives by example and by precept, every man bearing witness to his neighbor; and in that manner the Gospel will spread rapidly among the people of the world, who are at last coming—the honest thinking people of the world—to understand the Church of Jesus Christ of Latter-day Saints as it really is.

God bless you, I pray, my brethren and sisters, help you and help me to magnify this important responsibility that is upon us, I ask through Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, as President Ivins has already announced, we very much deplore the absence of President Grant from this conference, but we are glad to know that he is convalescing and rapidly recovering from his operation. I am sure it is the desire of the Church generally, that President Grant may be spared to preside over us for many years and that his days may not be numbered less.

We also note the absence of Brother Ballard, one of our number, who has also undergone an operation which is often times considered a serious one, but in his case the operation was quite successful and he is rapidly recovering.

Of course we are necessarily without the presence of Brother Widtsoe who is in Europe, a long distance from us, and could not very well be here. But we have Senator Smoot with us, I am happy to say, at this conference.

Let me say, brethren and sisters, that to stand before a great congregation of Latter-day Saints like this is a privilege and responsibility. I therefore ask for your sustaining support by the exercise of faith in what I shall say on this occasion.

PURPOSE IN LIFE

I am impressed now to read a few words from a well-known and prominent writer, and perhaps if I may have freedom of the Spirit I will make a few comments upon these words.

"Many a philosopher has propounded the conundrum, 'What is the object of life? Why have we been placed upon this planet, to struggle along for a few years and then to die? Has a beneficent providence some scheme which we cannot fathom?'

"This conundrum has not yet been answered."

The writer is regarded as quite an intelligent man, and he has written a very great many good things. But it might be safely said to him that life is not a conundrum, that there is a real purpose in it; and if the writer had been in close touch with the scriptures and the revelations of God that are recorded in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, he would have discovered, as I have already said, that there is a purpose in life and that that purpose has been developed by the great Creator of the world and of the people of the world.

Yes, but it might be said by him, perhaps: "I do not believe in the Bible, I do not believe in the Book of Mormon that you mention; I do not believe in the Doctrine and Covenants or the Pearl of Great Price."

PREDICTIONS FULFILLED

Well, the answer is: Perhaps you do not; but nevertheless whether you believe them or do not believe them they are in existence, we have them, and we have learned from those books that holy men of old wrote and spoke as they were moved upon by the Holy Ghost. Many of the things that they said were written down, some of them were great predictions, and in the passage of time a large number of them have already been fulfilled to the very letter, although they were uttered hundreds and hundreds of years ago, and others will be fulfilled. This is pretty good evidence of their genuineness.

And then it might be said in reference to the revelations of God given in these latter-days to a mighty prophet whose name was Joseph Smith, that they have stood the test of one hundred years. They have been attacked upon many occasions by unbelievers but have never been overthrown. A number of the predictions recorded in these revelations have also been fulfilled, and that is about the best test that could be made with respect to the scriptures or the revelations from God.

THE PRE-EXISTENT STATE

This man, as I have already said, if he had been in strict accord with the word of the Lord, would have known that the children of men, including himself and all others, lived before in a pre-existent state in a place that is designated as heaven. When heaven is spoken of we naturally conclude that it is a place of peace and happiness, that those who dwell there are happy, that God himself, our Father, and his Son

Jesus Christ and the holy apostles and prophets and Saints dwell there. That the society of such people is what constitutes heaven and makes for happiness. They dwell there, and we dwelt there, in the pre-existent state as spirits. If somebody were to ask what did we look like when we existed there as spirits, I should answer that we looked just like we look now, only we were spirits in the form of God. We were his children in the spirit and must necessarily have partaken of his likeness. Surely that is reasonable.

It must have been a place of happiness because when rebellion arose in heaven it could not long survive and was cast out. We read in the book of Revelation, that there was war in heaven between Lucifer and his host of spirits and Michael and his host, and that Lucifer and his followers were overthrown and cast down. Therefore, at that particular time happiness was restored and must have continued in heaven.

SPIRITS NOT COMPLETE

A time arrived, however, when these spirits were in need of something further, or in other words, it must have been known in that pre-existent state that the spirits of men were not complete in their creation, that there was something lacking, something that should be added to them. Of course, I am speaking now strictly in accordance with Holy Writ. The time arrived when these spirits came forth upon the earth. But it was their coming that proved to be so interesting a matter. We read about it in the opening chapters of the Holy Bible, the Bible of the Christian world which is our Bible also. It is set forth in great clearness.

God said: "Let us make man in our image, after our likeness." And the record tells us that God did create man in his own image and after his likeness. He said, Let us do it, and the act of performance followed. A little farther on the matter is amplified, like my words are being amplified and made a little clearer by the radio, when we read that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

LIVING SOULS

I say to you that that was an extraordinary thing, and it occurred at the very beginning in the experience of Adam and Eve. They became living souls and their children who followed them also became living souls. Now to be a living soul is a very different thing from being a living spirit. The breath of life referred to that was breathed into man, was in fact his spirit. This is made very clear in the revelations of God given to his people in both ancient as well as modern times.

The difference is this: When the immortal spirit of a man secures and enters a mortal body, it can then be said, I take it, that his creation is complete. He is a living soul.

That other thing, his body, so necessary to his present and future welfare, has been added to his spirit.

This is set forth in great plainness in section ninety-three of the Book of Doctrine and Covenants, wherein the Lord says:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy."

PURPOSE OF LIFE

What a wonderful saying! It discloses the very purpose of life, namely, that man, a living soul, is capable of attaining to and experiencing a fulness of joy. That is the answer to the conundrum respecting "the purpose of life." In other words, man is placed in a position by this fulness and completeness of his creation that he can receive a fulness of joy. He does not necessarily have it unless he makes himself worthy of it by compliance with the laws of God.

Now, the Lord doubtless had this matter in mind when he said, as recorded in the Pearl of Great Price: "This is my work and my glory, to bring to pass the immortality and eternal life of man." That is the special work in which God our Father is engaged, and I take it from a reading of the scriptures, and from reflection, that God cannot be engaged in a greater work than to bring to pass the salvation of souls, and it is in the principle of salvation that we are to find a fulness of joy. Somebody may say, perhaps this very writer may say, "What do you mean by salvation?" Well, it simply means that a man must first be saved from his weaknesses and imperfections, and secondly, that he must be saved from his sins and follies.

HOW TO BE SAVED

How can he be saved from them? By forsaking his weakness and by repenting and forsaking his sins, after which he may get remission of his sins by and through an ordinance of the Gospel, viz., baptism. Possibly the writer heretofore mentioned might add, "Well, what do you mean by the Gospel?"

We mean by the Gospel just what Paul said about it. He said: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth." The Savior said that those who rejected it and would not have the Gospel, would be damned, or, in other words, would come under very great condemnation. If you do not like the word damned use the word condemnation, because both words mean exactly the same thing, only one is a little more expressive than the other. And so we find that salvation is to come through obedience to the Gospel.

THE DESTINY OF MAN

Now there is another very wonderful thing in the scriptures if we shall go back to Adam, and it is contained in the Book of Mormon, II

Nephi, second chapter, as I remember it, and that is this: "Adam fell that men might be; and men are, that they might have joy."

So we come right back to this question of the purpose of life—"Men are, that they might have joy." We might say, God is that he might have joy, a fulness of joy, and so his Son Jesus Christ is that he might have a fulness of joy, and that would mean that God has a fulness of salvation, and that Jesus Christ has a fulness of salvation. They have attained to it. They have conquered. Jesus Christ has risen above his enemies. He has gone beyond. They have no power over him at all. He has all power, and is saved, and therefore, brethren and sisters, he must be in a condition or state of perfect joy.

That is the destiny of man. But that destiny must be clearly understood by man and must be followed in order that he shall rise to exaltation and glory such as that which has been received by the Savior and his apostles of old and the Saints who have been resurrected who will enter into glory and exaltation.

MUST BE BORN AGAIN

How is that to come about? Let me signify. We are told that the Savior revealed it, but he did it in a way that Nicodemus perhaps did not comprehend, and in a way that the Christian world today does not appear to comprehend. Jesus said, as recorded in the Gospel by St. John, 3rd chapter, that "except a man be born again, he cannot see the kingdom of God." That was a very confusing statement made to Nicodemus. He wondered about it. He wondered how a man could be born again. Must he go back and be born once more? The Savior saw his predicament, saw that he was ignorant of the matter, and said: "Nicodemus, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If a man cannot enter the kingdom of God he cannot rise to a fulness of joy, never, worlds without end.

He may get some joy, he may get great happiness from what he does do in righteousness, but to get a fulness he must be born again. It is an actual birth, just as we were born into the world to get these bodies, so we must be born into the kingdom of God—perhaps I should say born into the church and kingdom of God, I think perhaps they will be merged together sometime. The kingdom of God and the church of God are not very far apart. One cannot get into the kingdom of God upon the principle of faith alone, or repentance alone, or receiving the Holy Ghost alone. He will have to be baptized, go down into the water, and come up out of the water, and have hands laid upon him for the gift of the Holy Ghost. That is the procedure that was followed by the apostles of Christ. That is the procedure of the Church today. It is the only way.

Baptism, then, may be said to be the door that leads into the kingdom of God, or into the church and kingdom of God. How beautiful that is! There is an actuality about it, you can visualize it. I am not spiritualizing. There is an earthly work to do. And then when one gets into the kingdom of God there is a greater work to do because it

is word upon word, line upon line, precept upon precept, that one must learn by experience after he comes into the Church and kingdom of God. A man is not saved by baptism altogether. The opportunity of salvation, the power to be saved, yes, it is there, but he must exercise that power and do the work that is necessary.

WORLDLY THINGS TO PASS AWAY

Now, in conclusion, let me say this to you, brethren and sisters of the Church: The man who expects to find a fulness of joy in the light and frivolous pleasures of the world or in matters pertaining strictly to the world will be sadly disappointed, because it is said that a man whose heart is wedded to the things of the world is carnally minded, and we are told in the scriptures that to be carnally minded, or altogether worldly minded, is death, but to be spiritually minded is life eternal. There it is, and we should remember that as Latter-day Saints we must not give ourselves wholly and completely to worldly things, loving them above everything else. We have to deal with them, and we need them, too, but we must be spiritually minded if we will attain to a fulness of joy.

Now, this is what the Lord says about the matter in section one hundred thirty-two of the Doctrine and Covenants. Listen to this tremendous declaration of the Lord by revelation to Joseph Smith the Prophet. We wish the whole world could hear it. It might cause them generally to sit down and reflect upon life:

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God."

We ought not to cling to those things that will pass away and never return. We should rather take hold of the things that are destined to remain.

IMMORTAL THINGS

This is what Henry Drummond says, which is pretty much to the point, and has some bearing upon what I have been saying:

"There is a great deal in the world that is delightful and beautiful; there is a great deal in it that is great and engrossing; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world, therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these:

"Now abideth faith, hope, love; but the greatest of these is love!"

That is a wonderful saying, is it not? There is mighty power in love, and you might say all power in faith. We could not succeed without both.

THE RICHES OF THE WORLD

Now some people, many people perhaps, some in the Church, think that this happiness I am speaking of, or fulness of joy, may be found in the riches of the world—in gold, silver, houses, lands, etc. Let me quote from a certain publication what is said respecting a very wealthy Russian nobleman:

"No one who is not rich, attractive, very young, and the center of an admiring social circle, can have any idea how intolerably tedious riches, beauty, and popularity can be. Felix Felixovich had everything he could possibly want: he was master of the largest and most valuable collection of precious stones in the world, of palaces and castles and enormous estates; he had accomplished the highest that a man of noble blood, a descendant of the Elstons could accomplish; he had won the hand of an imperial princess; his friend was the handsome universally admired Grand Duke Dimitri. And yet for him this state of perpetual happiness which hid nothing more in itself, which held out no promise of new experiences, which could offer him no further secrets, attractions, or excitements, was one of intolerable boredom and emptiness.

Like many other Russian aristocrats, Prince Felix did not avail himself of the possibility of filling his life with intellectual interests, and consequently he was tormented by the painful boredom of the absolutely rich and absolutely happy person, the man to whom nothing is forbidden, and to whom therefore, nothing any longer seems desirable. Inevitably, he began to feel his life of perpetual riches as a prison, from which there was no escape. His beautiful wife of imperial blood, his beautiful and elegant friend, the many adorers, male and female, and the handsome men and pretty women who flocked about him, were bound ultimately to seem like merciless warders, who kept him shut up in his prison of disconsolate boredom.

"The poor can hope for riches, the unloved for love, and the lowly for elevation; but for the man who like Felix Yusupov, is surrounded by enormous wealth, perpetual happiness, and unending pleasure, there remains no other outlet from his spiritual prison but crime. As the ray of light coming through his grating, so to the young prince, crime seemed the only hope of freedom. To commit a crime and once more taste a new, still unknown excitement was a dream like the prisoner's dream of freedom."

In conclusion, brethren and sisters, I testify to you in all solemnity after fifty years of experience that I do know positively with a firm knowledge and an abiding faith that this is the Church of God and of his Son Jesus Christ, that Jesus was and is the Savior of the world, and that Joseph Smith was and is a true prophet of God. I have great pleasure and happiness in bearing this testimony on this occasion. The Lord bless you in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to be with you in this conference this morning. I rejoice in the divine power that actuates this great work. Notwithstanding the adverse conditions that prevail at the present time I am sure that we all have occasion to be grateful for health and life, for appreciation of the divinity of this work, and for the privileges and blessings that have been given to us. I expressed yesterday to President Ivins my feeling that, if he desired, I would be

perfectly willing to forego being called upon to speak in this conference, so that he could have the opportunity to call some who are not ordinarily called upon. I realize that there are many men in the Church who have had experience and training, who are carrying responsibility throughout the various divisions of the Church, who could advise with us and address us upon matters that would be helpful and encouraging.

CHURCH GROWTH AND ACTIVITY

Nevertheless, I am happy to bear my testimony and to express to you my faith and assurance that this work is growing and will continue to grow and accomplish the great destiny that is before it. In this connection it may interest you to know that the Church has shown greater numerical growth throughout the United States during the past 15 years, from 1916 to 1931, in proportion to membership than any of the largest churches. The same is true of the increase in the number of congregations or wards. In Church activities of the priesthood and the members there is improvement steadily in evidence. Also, in social welfare and in matters of vital statistics, this work is making an enviable record. As was stated by President Ivins this morning, there has been a decrease in the tithes of the Church because of the very serious economic condition, but there has been an increase in the number of tithepayers, showing greater faith on the part of the people. I believe, however, that there is still opportunity for improvement in this respect. Our young people need to be taught and trained and encouraged to observe this principle, which is spiritual as well as economic, for their welfare and progress and faith in the Gospel of Jesus Christ. Every boy and girl should be trained by their parents to pay tithing on whatever they may obtain in the way of earnings or gifts. They should be encouraged to try to earn regularly and to tithe such income. We are urging especially that every member of the Aaronic priesthood shall be taught the observance of this divine law. The decrease of tithes is due, as you will appreciate, to the fact that there has been much unemployment; and consequently those who have been unemployed have been unable to pay their tithes; and also very much by the low prices of commodities.

FACTORS OF VITAL IMPORTANCE FOR BETTER CONDITIONS

There are two economic factors at the present time in this community and throughout the nation, and I suppose throughout the world, that justify the greatest thought, attention and consideration and action on the part of those who have responsibility in government. They are of vital importance for the economic welfare of the people. One of these, which is more or less temporary, is the provision for emergency unemployment relief. That is being undertaken in a large measure throughout the nation by federal, state and local aid, and through various organizations. I wonder sometimes whether there is too much red tape attached to the obtaining of aid by those in need. Yet, of course, great care is necessary to see that those who need the aid

shall obtain it, and that those who are able to carry on without that aid will do so. It is a very vital thing to prevent hunger, with consequent difficulty and trouble that are bound to ensue if people do not have the necessities of life.

HIGHER COMMODITY PRICES

The other factor that is important in order that we may obtain better conditions and the only permanent means is that we may obtain higher prices for the staple raw commodities. How we are going to bring that about, whether by an appropriate method of reducing the value of the dollar, or in some other manner raising the value of commodities, is a very vital and important question that concerns all mankind at the present time. When the condition prevails that prices on raw commodities rise, the people of this state as well as of adjoining states and of the nation at large will be able to meet their obligations more fully, and carry on.

INDIVIDUALISM AND COOPERATION

I appreciate the fact that this Church, in the midst of these adverse conditions, is meeting the test of its efficiency and its divinity most effectively. The Church involves, as I see it, two phases of human activity. One is individualism and the other is co-operation. That may sound like a paradox. We know that our salvation depends upon our individual efforts. Except we do certain things, live in accordance with certain principles, and accept and conform to certain ordinances of the Gospel of Jesus Christ, we cannot obtain the blessings, just as was referred to by President Clawson this morning relative to one of the Gospel ordinances. Salvation comes through observance of divine principles. So the individual can be saved only by his own acts.

INDIVIDUAL EFFORT AND INITIATIVE NECESSARY

At the same time the Gospel involves also co-operation and mutual helpfulness of all the members of the Church to produce results. No co-operative movement can be most successful except through individualism—that is through the individual development and activity of all concerned. If you will study any co-operative movement that has ever failed, you will find that where it has failed it was due to the fact that every individual was not measuring up to the standard expected and required. Where the individual has not measured up in energy, whole-heartedness and unselfishness, the movement has been weakened. So today in this and in all communities throughout the nation it is expected that every individual will use all of his powers and faculties in every way to try to save himself financially, spiritually, and in every other respect. But it requires also that we shall endeavor to co-operate to the fullest extent possible.

CO-OPERATIVE ACTION IN THE CHURCH

For instance, throughout the Church I think there never has been

such co-operation shown in helpfulness towards those in need as at the present time. The reports that come to us from all parts of the Church indicate that the presidencies of stakes and their associates, the bishoprics of wards, and those working under their direction, and the Relief Societies throughout the Church, are doing a tremendous work in the gathering of foodstuffs and taking care of the same for the benefit of those in need. Never was there, I think, such a spirit shown as at the present time of seeking to help those in need. Many of those who are in need are co-operating also in going out and helping to gather foodstuffs. They desire to work for what they get as far as it is possible to do so. There are, however, some who claim membership in the Church—and there are people outside of the Church, who feel that the world owes them a living and that others ought to do for them the things that they should do for themselves. There are those who do not take advantage of the present opportunities offered to obtain the necessities of life for themselves, strange as it may seem.

ALL SHOULD USE THEIR ENERGIES

There are ample food supplies throughout this country and generally within reasonable distance of those who need them, if they would but go out and gather the essentials and commodities which they need for their subsistence. They could get them almost for nothing and take care largely of themselves. I have not time to go into detail regarding these things, but call your attention to the fact that it is vitally important that everyone who is in distress and trouble should seek as far as possible to help himself.

THE WORTHY AND THE UNWORTHY

The Lord has made plain to us that those who are poor and are worthy, who are seeking to improve themselves, seeking to remedy their condition as far as possible, shall be blessed. But those "whose spirits are not contrite, whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with their own hands" are subject to censure. They should use their own initiative and their own efforts. Likewise, those who are well-to-do who are not willing to impart of their means for the benefit of the poor, shall suffer, whereas the well-to-do who use their means effectively will receive blessings.

STAKES ORGANIZED FOR SOCIAL WELFARE

. I would like to report to you briefly just a slight indication of all that is being done throughout the Church for the care of those in need. In this city, where probably the distress is greater than in almost any other part of the Church, four of the stakes have established storehouses. They have been sending out as many as hundreds of men at a time to gather food supplies, with the understanding that those who work and gather supplies will obtain orders on the storehouse for the things they

need. It is a very remarkable thing the way it is being done in these stakes, and the same is true largely in other stakes in the Church, although I have not the figures before me.

QUANTITIES OF SUPPLIES GATHERED

For instance, hundreds of thousands of pounds of potatoes, onions, cabbage, tomatoes and other vegetables, and various fruits, have been gathered and stored or distributed to those who are in distress. The perishable supplies have been distributed promptly. Other things that are not perishable are being stored for those who will be in need this winter. There has been considerable dried fruit prepared. In these four stakes alone without regard to what is being done in the Relief Societies in the various wards thereof, about 44,000 bottles or cans of fruit have been put up by the storehouses for the benefit of those who are or will be in need. There have been about 12,000 pieces of clothing gathered which are being repaired and remodeled for the benefit of those who are in need. Over four hundred pairs of shoes have been gathered; and wood and coal are being provided. It is a wonderful thing that is being done. The spirit of co-operation—the spirit of true religion—is being manifested by busy men and women sacrificing their own time and labor for the benefit of those in need. I am sure that if those who are going to receive this help will appreciate it, and will manifest their resourcefulness and their initiative in trying to carry on they will be able to go forward and gain relief from the economic distress that prevails at the present time.

CHILDREN OF ISRAEL TOLD TO GO FORWARD

I am reminded of the time when the Israelites were being led out of Egypt under Moses. They had gotten out of the land of Egypt and away from the rule of Pharaoh, and had reached the Red Sea when the Egyptians came after them. In the distance they saw the armies of the Egyptians pursuing them. They complained to Moses about the situation, saying in effect: "Why did you bring us into the desert here to be destroyed by the Egyptians, rather than to remain among them, and bear their tasks?" And Moses said: "Stand still, and see the salvation of the Lord." Then he said: "The Lord shall fight for you and ye shall hold your peace." Then the Lord said to Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." They were commanded not that they should "stand still," but that they should "go forward." We are told that a path was made through the Red Sea, and the children of Israel went forward promptly, and escaped the clutches of the Egyptians.

APPLICATION TO PRESENT CONDITIONS

In that experience it seems to me that there is a lesson for us today. We are surrounded by difficulties and troubles. We are pursued by conditions that are entirely unfavorable to us. Sometimes I think we

feel that we ought to stand before the Lord and ask him for blessings. That is, of course, entirely proper and necessary. But I think also it is important for us that we should go forward with confidence and faith, using our initiative, developing our resourcefulness, employing every possible means to remedy the conditions which prevail around us, individually and collectively, with the assurance that the more we try to do for ourselves the more the Lord will help us, because we are using our own faculties to remedy our condition. Thus we show our faith by our works.

GO FORWARD WITH COURAGE AND FAITH

Conditions are now and have been such with very many of us, that our attitude has been much the same as that of the Israelites in their fear and distress. Certainly, under the prevailing status, there is much reason for worry and strain. Many are carrying obligations that can be met with difficulty, if at all. Products of the farms can scarcely be sold for sufficient amounts to meet the requirements of the farmers. It is a situation which merits the mutual consideration and helpfulness of all concerned.

Yet, now is the time to "go forward." It is vitally necessary to employ all our faculties with resolution and initiative, to resist worry, to plan and work vigorously and systematically, to adjust our requirements to our resources, to cultivate increased faith in God, and to seek the guidance of the Holy Spirit, in order to face the present and the future with courage and determination. I am sure that if we will strive earnestly in this way, the way will be opened before us whereby we may carry on and have joy, satisfaction and peace.

I pray that the Lord may bless us all, that we may go forward with faith in him, using every power that he has given to us and every faculty, to the end that we may glorify his name and help to build up his kingdom, in the name of Jesus Christ. Amen.

Sister Elsie Cook sang a sacred solo, entitled "Rest in the Lord."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I have withheld the statistics that I am now about to read to you until the Presiding Bishop made his report.

TO RELIEVE DISTRESS

These figures show what has been done by the Church during the nine months from September 30th, 1931 to June 30th, 1932, in order that the distress to which he has referred might be relieved.

Ten Stakes of Salt Lake County, all within this valley, have contributed as follows:

From Fast offerings, \$34,026.86.

From Relief Society donations, \$28,470.56.

From the tithes which you, my brethren and sisters, have paid into the storehouse of the Lord, \$105,114.27.

There has been disbursed by the ten stakes in Salt Lake valley for the relief of those in distress \$177,437.70.

There has been contributed by the people of the other stakes of the Church:

In fast offerings, \$76,071.76.

Through the Relief Society, \$58,000.59.

From the tithes, \$32,018.89.

Total amount paid by the Church during this period from fast offerings alone, \$110,098.62.

If we all paid our fast offerings as we should there would be sufficient, I believe, to take care of those who are in actual need.

There was received from the Relief Society \$86,471.15.

There was received from the tithes paid in the various stakes, \$137,133.16.

The total amount contributed during the past ten months from the tithes and offerings of the people to those who are in need is \$361,242.79. It does not need comment to satisfy you, I am certain, that the members of the Church are doing their duty as far as attention to those who are in their communities who are in need is concerned.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I take it that we will all be relieved when I get through. I certainly got the surprise of my life this morning. I anticipated being in agony most of the conference. I desire you to know and feel that I am trying to tell the truth, which I find is a very difficult thing to do. It is not my intention to skate around on thin ice and keep you people in anxiety. I know as well as I know anything that a man cannot speak to the Latter-day Saint people—in fact he should not, if he can only determine the matter—except when he is under the influence of the Holy Ghost. I have never been able to determine when I am going to speak by the direction of the Holy Ghost and sometimes when I thought I had it some of the brethren did not think so. So it leaves me in doubt and uncertainty.

I do not know why we should be fearful among our people, or anywhere else as long as we make efforts to serve God and keep his commandments.

I have been thinking about something for some time. I haven't got it in the form of a speech. Men come to me occasionally, not very often, and shake me by the hand and say, "I am glad to shake hands with a good man." I never feel so "cheap" as when that happens, and I have always been thankful that they did not know me so well as I know myself. It is along that line that I would like to talk to you for a few minutes.

What is a good man? That has been a big problem with me. I

have had a good deal of business dealings with men who claimed to be good men. They said they were good and they told me how good they were, and when they got through with me I did not have anything left. (Laughter.) Whenever a man comes to me now and tells me how honest he is, how good he is, I am not going to do business with him.

I am going to read to you a little from the Book of Mormon. I remember an Apostle on one occasion—I had been interviewed regarding something I had preached—said to me, “Golden, why don’t you read the Book of Mormon?”

I said: “I do as much as you do.” And that was true at that time.

I have read the Book of Mormon. I have tried to understand it: I have tried to appreciate it; I have tried to believe it as my father believed it. There was no book that Heber C. Kimball read more and believed in more than he did the Book of Mormon.

I find that a man can act good and talk good and look good and not do any good. That which I am going to read to you is from Moroni’s writings in which he tells something about a good man, which his father had told him. I haven’t the time to tell you about the goodness and greatness of Mormon and Moroni, but I have great love for those characters. I quote the following:

“For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

“For behold, God hath said a man being evil cannot do that which is good: for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.”

“For behold, it is not counted unto him for righteousness.

“For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

“And likewise also it is counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

“Wherefore, a man being evil cannot do that which is good;” * * *

I am glad he bears down on that.

* * * neither will he give a good gift.

“For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

“Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

“But behold, that which is of God inviteth and enticeth to do good continually: wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

“Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

“For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.”

I desire now to call your attention to what Moroni said just prior

to hiding the plates in the Hill Cumorah. It is just what we read in the Bible. I might go into this subject a little in detail, but time will not permit. I am not given to discussing things, to be arbitrary, but when I make a statement I want to do so hoping that you will think about it and get some good out of it. In this matter of choosing men—that is what brings this to my mind—I am one of that number representing the First Council of the Seventies. There are constant changes in our councils, brought about through changes in other work of the Church—men are taken out of our quorums to serve as high councilors, bishop's counselors, and for other purposes; and then the bishops of wards and presidencies of stakes recommend to us men to fill those vacancies. So we are all the time ordaining Seventies and setting apart presidents to keep these quorums intact as far as we can. All these men are recommended to us as good men, and the bishops believe that they are good men, and most of them are good men, but there are some of them who have not proved to be very good. Some of these Elders who have been recommended to be Seventies, I do not know why they recommend them. Out of the number some of them are very choice men, but other Elders that we ordain Seventies, it is the last time we see them, and then we are blamed for the condition of quorums. But of course the responsibility rests with us to labor with those men and make of them, through the blessings of the Lord, good men.

Now this is the part I want to read, and I believe this. (I may be of the old school, but I have heard it all my life. I believe it in my heart and with my whole soul. If it is not true "then there is no truth, but we have been mistaken from our youth." We as a Church know this to be true:

"And again, I exhort you, my brethren,"—says Moroni, and this was about the last that he wrote—"that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God that he may teach the word of wisdom;"

What a wonderful gift!

"To another, that he may teach the word of knowledge by the same Spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit.

"And again, to another, that he may work mighty miracles * * *

"And again, to another, the beholding of angels and ministering spirits * * *

"And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ."

"And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

"Behold I say unto you, Nay."

Says Moroni:

"Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man * * *

"But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if you have not faith in him then ye are not fit to be numbered among the people of this church."

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is."

Moroni exhorts us that we deny not the gifts of God, for they are many and they come from the same God, and there are different ways and they are given by the manifestations of the Spirit of God unto men to profit them.

Notwithstanding all these great gifts, no man, however great, can lead, guide and direct the Church of Jesus Christ of Latter-day Saints unless he is divinely authorized and appointed as the prophet, seer and revelator.

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?"

Patriarchs tell me that prophecy is one of my gifts. It is only my gift through faith and through living up to the precepts of the Gospel of Christ.

I have been told that I should prophesy. I want to say to you Latter-day Saints that to be a prophet of God all fear and all doubt have to leave your mind, and you then open your mouth and God gives you the words. But I have become so fearful about things I would be afraid to let it loose. I want to tell you there are a lot of us in the same fix. We are afraid of what people will think and are doubtful about its fulfilment.

When Heber C. Kimball prophesied that goods would be sold as cheap in the streets of Salt Lake as in New York, he himself turned to President Young and said:

"Brother Young, I think I have made a mistake."

Brother Young said: "Never mind, Heber. Let it go."

Charles C. Rich, after the meeting, said: "Heber, I don't believe a word you said."

Heber said: "Neither do I." (Laughter.) But he said: "God has spoken." And God had spoken.

No wonder he was frightened, for the people were in the depths of poverty, a thousand miles away from nowhere.

My testimony to you is that those gifts and promises are the heritage of God's children. I am not a visionary man, I am not a dreamer. I sometimes wonder what my gift is. I have never seen an angel, but I have the assurance that comes to me and is burned in my heart like a living fire by the power of the Holy Ghost, that God is the Father, that Jesus is the Christ. I believe with all my soul that Joseph Smith was a prophet and is a prophet of God, and God knows there is ample proof to substantiate it. I also believe that Heber J. Grant is a prophet of God, and whenever God gets ready to give him something

to tell you I promise you in the name of the Lord you will get it, and you will get it straight, too.

The Lord bless you. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

Before concluding the services I desire to call your attention to a slight deviation that will be made in the ordinary proceeding on Sunday morning. Arrangements have been made that on each Sunday morning there will be a national broadcast of musical numbers from the Tabernacle. On next Sunday we therefore request that you be present a few minutes before ten o'clock, when this broadcast will begin, and you will be entertained by it during the first thirty minutes, which will include the regular proceedings of the conference in part, after which the regular conference program will be continued.

I make this announcement at this time because it is possible that some of you may not be here tomorrow and we would like if possible to have you all present before ten o'clock, or not later than ten o'clock, on Sunday morning, for the reason that during this broadcast which goes over the world it is necessary that the strictest attention be observed and that there be as little confusion and noise as possible.

The hymn, "High on the mountain top," was sung by the congregation.

Elder Joseph R. Shepherd, Patriarch, Cache Stake, pronounced the benediction.

The Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p. m., Friday, October 7.

The congregation sang the hymn, "Now let us rejoice," after which Patriarch William H. Richards of the Malad Stake offered the opening prayer.

The hymn, "How firm a foundation," was sung by the congregation.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

As I look into your faces this afternoon I think I fully sense the responsibility that rests upon me, and I sincerely pray that the Lord will bless me that the words I utter may be those that he would have me speak.

GRATEFUL FOR BLESSINGS

I do not know when I have felt happier or more grateful for the blessings of life than I do today. There are so many things for which we have reason to thank our Heavenly Father, this temple block with its unusually fine buildings and beautiful flowers and shrubbery being only one. When I realize that our people came from a land rich agriculturally, made their way across the great plains after being driven from their comfortable homes in Illinois, and came into this then desert-waste to build up the Church to the glory of God; and as I observe how he has transformed the desert, I know that I for one have much to be grateful for.

DEVOTION AND SACRIFICE OF THE PIONEERS

Recently we traveled four hundred miles over a portion of the old pioneer trail, and stood at the side of one grave containing bodies of fifteen of the members of this Church who gave their all for the cause and passed on to their reward, and hundreds of others lie in unmarked graves.

I have been on that trail over which barefoot, hungry and weary, in the cold of winter and the heat of summer, thousands of our people wended their way into this valley, buoyed up with the hope that they could here worship God according to the dictates of their consciences. Today when I think of this marvelous land in which we live, this world-famed temple block, this edifice that has been dedicated to the worship of our Father in heaven, it seems to me that we who are here ought to examine ourselves and check on our lives and see whether or not we are living up to our privileges and are worthy of that which the Lord has given us. He has said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It was in order that we might know what his will is towards his children that he gave Joseph Smith, the boy prophet, the latter-day revelation which resulted in the organization of the Church of Jesus Christ of Latter-day Saints. Then some of the very stalwarts of the earth were pricked in their hearts with a desire to know the truth, and the missionaries of the Church sought them among the nations, and the pilgrimage to this western world began. The community comforts that we enjoy here are the result of their faith and devotion.

RESPECT FOR THE NAME OF DEITY

It is worth our while sometimes to just check over what the Lord said to the children of Israel through Moses when they were in the wilderness. I note that among the things he commanded them was this:

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

I hope that the members of this Church who have had the Ten Commandments and all the glorious truths of the Old Testament and the New Testament placed before them for their understanding, and have been instructed in our day by latter-day revelation—I hope, I say, that not any of these would be so thoughtless that they would take lightly upon their lips the sacred name of our Father in heaven.

THE SABBATH DAY

He also said: "Remember the Sabbath day to keep it holy." That seems such a little thing for us to do in return for the blessings that we enjoy. But to forget that it is the Lord's day, as some of us appear to do, is ungrateful. He has set apart one day in seven, not to make it a burden, but to bring joy into our lives and cause that our homes may be the gathering place of the family, that parents and children may assemble around the family hearth increasing our love for one another. And if we do what our Heavenly Father would have us do we will go to his holy house upon the Sabbath day and there partake of the sacrament in remembrance of the sacrifice that was made for us by the Redeemer of mankind.

Honor the Sabbath day and keep it holy, Latter-day Saints, and it will bring to you great joy and our Heavenly Father will bestow upon you the blessings that result from obedience to his advice and counsel.

"HONOR THY FATHER AND THY MOTHER"

He says further, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It seems to me that it ought not to be necessary to say anything of that kind to a people like you who are sitting in this house today. Surely we honor our fathers and our mothers. Surely this people, above all other people in the earth, should be grateful for father and mother. Perhaps we know more than other people what it means to be blessed to come through a lineage, in this latter day, that has accepted the Gospel of our Lord and conformed their lives to its teachings. It is comforting to think of father and mother. Honor father and mother! Surely that is a privilege. It is one of the joys of my life when I feel that I have done something that will bring comfort to my father and mother. I felt that way when they were here and now that they have passed to the great beyond I would like to so order my life that honor will come to their names and that when I meet them they will be glad to welcome me home.

I think that the Latter-day Saints should be stressing these admonitions of our Heavenly Father, teaching our children by example as well as precept that it is a privilege to honor the Sabbath day and keep it holy, that it is a real blessing to honor our fathers and mothers, that in this day when the world is so depressed—in a day when people are tempted to do things that perhaps they would not do under other circumstances—it is wise for us to remember what the Lord has said and to read these Ten Commandments. I will not read them all, but I shall refer to one or two others.

THE SACREDNESS OF HUMAN LIFE

"Thou shalt not kill." Many people in the world do not seem to realize what a terrible crime it is to take human life. When they become angry, for justifiable reasons as they think, they do not hesitate to destroy human life. Sometimes a life is taken in order that money or property may be seized. And yet there is no crime that a human being can commit that will so far alienate him from the blessings of eternal life in the celestial kingdom as murder. No other crime is equal to it. I think that it is our privilege in this Church, to teach our children, while in their tender years and while they are growing up, the enormity of the crime of taking human life. I feel that our Heavenly Father would justify this people if we would stress, if I may be permitted to use that term, in our homes and in our chapels the sacredness of human life, and the seriousness and importance of living, and cause these boys and girls who are growing up to understand how terrible it would be to commit the awful crime of murder, so that they would not be tempted under any condition so to do.

PURITY OF LIFE

"Thou shalt not commit adultery." In our day it does seem to me that the people of the world have gone far astray. There are many who stand in high places who have forgotten the sacredness of pure living and who are forfeiting the opportunity God gave to them to increase their power for happiness in life and to give joy to others. They have surrendered their virtue in order to satisfy their passions, with the result that they cut themselves off from the companionship of the Spirit of our Heavenly Father and follow the tempter who seeks to destroy them.

Latter-day Saints, teach your children to observe the moral law. Surround them as by the arms of your love, that they may have no desire whatsoever to partake of the temptations to evil that surround them on every hand. I want to say to you that there is something more for us to do than to send them to Sabbath School, to Primary, to Mutual, and these other organizations in the Church. It is important that we as their fathers and mothers shall teach them and not only teach them but train them in the pathway of our Heavenly Father, that they may understand the importance and seriousness of the things that confront them in life.

What a privilege it is for parents to sit down in their own homes, surrounded by a family of pure boys and girls given to them by our Heavenly Father, their spirits begotten by our Father in Heaven! What a joy it is to have them mingle together partaking of the blessings of our Heavenly Father and rejoicing in the companionship of his Spirit, and to have them so trained in their younger days that while developing to maturity they have maintained the purity of their lives!

PITFALLS OF THE ADVERSARY

My brethren and sisters, I plead with you that with more earnest-

ness, with more thoughtfulness, more patience than ever before, you safeguard the rising generation from the pitfalls that the adversary has laid for their feet. Many of our picture shows, radio programs, magazines, books, etc., are unfit for respectable communities, and unless we neutralize the influence of these things by wholesome teaching and environment, bringing to the youth the benefits derived from knowing the lives of good men and women, teaching them the virtues of the prophets and the meaning of the Gospel of Jesus Christ, some of those whom we love may slip away from us, and when it is too late we will realize that we have been sleeping on our privileges.

Let us teach our children to be pure in their lives, to be upright. Teach your boys to safeguard the virtue of their sisters and their girl companions. Teach your daughters to safeguard the virtue of the boys they associate with by restraining them from taking too many liberties in this day when so many liberties are considered proper.

I am talking to you, and through you I hope I am talking to those with whom you contact. It is not only our mission to teach the Gospel of Jesus Christ and live it, but it is our mission to send into the world our sons and daughters as they are called upon from time to time to labor in the ministry of the Church. As they go they should have been so trained that they would be adamant against the temptations of the adversary; they should be as pure and virtuous and righteous in their lives as it is possible to be, and then the influence of their very presence will be felt by those with whom they contact. The Spirit of God will not dwell in unclean tabernacles, but his Spirit will dwell with those who keep themselves clean and sweet.

Therefore, let us major, if we may use that term, in rearing our boys and girls under the influence of the Spirit of God, that the adversary will have no power to lead them astray.

"THOU SHALT NOT STEAL"

"Thou shalt not steal," is another of the commandments. It is astonishing how many men and women who have always lived good lives will yield to temptation to take that which does not belong to them. For the past few years we have been passing through a change. There seems to have been a letting down in the matter of honesty. Our Heavenly Father knew that we would need this commandment when he gave it. It was not given just to be written into the scriptures and then laid upon the shelf. It was given to be proclaimed upon the housetops, if need be. It was written that the Elders might go among the people and call their attention to the sorrow and distress that would follow the taking of that which does not belong to them, when they do it without permission.

"Thou shalt not steal." This commandment was given to ancient Israel and punishment was meted out to those in that day who were dishonest. It is binding upon us today and I want to say to you that the punishment that is meted out to those who are dishonest in our day, when they are apprehended and haled before the courts of the land

and punished for their crimes, is insignificant when compared with the spiritual punishment that befalls us when we transgress the law of honesty and violate that commandment of God.

THE REPUTATION OF OTHERS

"Thou shalt not bear false witness against thy neighbor." Within the last few days I had brought to my attention what appeared to me to be a serious violation of this law. A great and good man who has sacrificed much in the world to bless mankind, and has been helpful to many people, had his character assailed and his name was bandied around upon lips of individuals unworthy to be his companions. They did it to gain selfish advantage. They whispered falsehoods about him hoping to injure his reputation and in some way benefit themselves. Of course in due time they must atone for their injustice and be humiliated for they cannot escape retribution.

"Thou shalt not bear false witness against thy neighbor" is in the same category as the other commandments our Heavenly Father has given to the children of men. I hope that not any of the members of this Church would stoop to injure the reputation of any soul because they had some object to gain. I hope that we would not accept lightly a reproach or unkind word from one individual about another and pass it on in the community to the detriment and harm of a good man or a good woman, or to the detriment of a bad man or a bad woman, if it be not true. I think that this community ought to be setting an example. I think that the Elders of this Church ought to honor their place among the people, and when there is a disposition to criticize, find fault and malign and misrepresent those who are seeking to do good in the world, not remain silent and be cowardly, because it does seem to me that is what it amounts to sometimes, but in the courage and majesty of the spirit of our Heavenly Father we should restrain in a way that will bring to their senses those who go about viciously misrepresenting their fellows.

"Thou shalt not bear false witness against thy neighbor." During the upheaval we are passing through, when there is so much uncertainty about the future there is great need for every good man and woman to hold as a precious gift the reputation of our fellows. We should cultivate a feeling and desire to bless and benefit our kind. It should be my privilege to restrain those with whom I may associate from speaking evil of others. I believe that when the Lord gave this commandment to ancient Israel he expected those of us who understand it to assist in making it effective and in restraining as far as possible the untruths that might be scattered abroad from time to time about those who are our associates.

THAT WHICH IS THY NEIGHBOR'S

The Lord says further, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

In other words, our Heavenly Father has given us this law. We have a right to appreciate and enjoy to the full the things that come into our hands as a result of our own efforts. We have a perfect right to enjoy to the full these things that come to us in a temporal way, but just the moment that we begin to desire that which belongs to somebody else, just the moment we begin to look about to see how we might obtain that which is not our own and become covetous of that which belongs to our neighbors, just so soon do we forfeit the spirit of our Heavenly Father, and we have gone into the devil's territory and are in his power.

KEEPING IN THE LORD'S TERRITORY

A good man who was a counselor to President Brigham Young said upon one occasion, "There is a line of demarcation well defined. On one side of the line is the Lord's territory, and on the other side of the line is the devil's territory. If you will stay on the Lord's side of the line the devil cannot come over there to tempt you or to annoy or distress you. If you go onto the devil's side of the line just one inch you are in his territory, you are in his power, and he will seek to draw you just as far from that line of demarcation, that division line, as he can, knowing that if he can keep you in his territory he has you in his power."

Those who disobey these Ten Commandments of our Heavenly Father, no matter in how small a degree it may be, have gone into the devil's territory, and it is time that we as members of this Church, living in this day and age of the world, should understand that. No man can do that which is wrong and stay on the Lord's side of the line. No man can violate the Word of Wisdom and be on the Lord's side of the line. We choose where we will be. God has given us our agency. He will not take it from us, and if I do that which is wrong and get into the devil's territory, I do it because I have the will and power to do it. I cannot blame anybody else, and if I determine to keep the commandments of God and live as I ought to live and stay on the Lord's side of the line I do it because I ought to do it, and I will receive my blessing for it. It will not be the result of what somebody else may do.

FOR THE PROTECTION OF OUR FATHER'S CHILDREN

Therefore, living in this day when there are so many temptations, the Word of Wisdom ought to be stressed among the people of this Church. Our Heavenly Father, knowing the calamities that would come upon the earth, knowing the evils and designs that would exist in the hearts of conspiring men, gave to us the Word of Wisdom by revelation and warned us and forewarned us of what would come to pass. It does seem that every attempt of the adversary has been made to neutralize the advice of our Heavenly Father. I hope there are no members of this Church, who have been honored with the priesthood, who would in any way weaken the power of God to bless his children by seeking to place temptation in their way, or who would think it an

insignificant thing to try to break down the barriers God has raised for the protection of his children. I hope that as men and women, with the knowledge that has been bestowed upon us, we will resist day by day with such power as we have the right to resist, every attempt of evil to break down and destroy the morals, the character and the virtue of our people, and the sons and daughters of God wherever they may be.

The Gospel of Jesus Christ is the power of God unto salvation to those who believe and who obey its precepts. We have been better taught than the world. We cannot make the excuses of the world if we fail. How grateful I feel that I am this day in the midst of a group of men and women who desire first of all to honor God and keep his commandments.

SERVANTS OF THE LORD

I sincerely regret that our beloved President is absent from us because of illness, that Brother Ballard and Brother McMurrin are not with us for the same reason. Brother Widtsoe is in Europe in the line of his duty. The other General Authorities are all present. All these men are servants of the Lord and I can sustain them with all my heart.

TO TEACH THE PEOPLE

I am thankful to be associated with an organization that has provided so well for the teaching of its people. Only last night I attended a meeting of one of the finest groups of women that may be found in all the world—the National Relief Society of this great Church—and what power they possess to carry forward their department of the work of our Heavenly Father. Then we have Sunday Schools, Mutual Improvement Associations, Primaries, educational institutions and genealogical societies. All these our Heavenly Father has given us to bring us to a knowledge of the truth, and oh, how wise we are to desire to know the truth, and to live up to the teachings of the truth when once they come into our lives.

THE ATTITUDE OF THE EVIL DOER

This day from the depths of my soul I thank my Heavenly Father for my membership in his Church. I thank him for the warning that has come to me through the revelations that have been given to this Church, and among them I am reminded of a portion of the 28th chapter of II Nephi, indicating the attitude of the evil doer, which I read as follows:

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin."

Think of that—the suggestion that a little sin will be justified. Yet in the very first revelation contained in the Doctrine and Covenants, that which is known as the Preface, we find these words:

"For I the Lord cannot look upon sin with the least degree of allowance."

Yet there are those who would say that because it is a little sin our Heavenly Father does not care. Continuing the quotation from II Nephi :

"Yea, lie a little, take the advantage of one because of his words."

Think of what that means, the whisperings of the adversary to lie a little. Whether it be a lie intended to effect a religious organization, a business organization, a political organization, or an individual, the lie will brand the one who tells it, and sooner or later he will have to account for the wrong he has committed.

"Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."

That is what the adversary of righteousness is saying to the children of men. That is what Lucifer who goes about defiling the people is breathing into their souls. That is the kind of doctrine that is being disseminated in the world by some of those who ought to be the leaders of morality and also of righteousness. But to you, my brethren and sisters, the obligation has been given that you must refute such things as these when you know of them.

We read further:

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark."

THE CUNNING OF THE ADVERSARY

And then further:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheatheth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment."

That is the word of a prophet of the Lord, spoken hundreds of years ago of what would exist in the world, and I bear you my witness today, my brethren and sisters, that that is a condition that does exist in the world in the day and age in which we live. And as your brother, I plead with you that in the dignity of your membership in the great Church of the Lamb of God you resist the insidious temptations of the adversary and that in your homes and elsewhere you teach and exemplify virtue and righteousness. See that the teachings of the Lord are

so disseminated that every soul that comes within your portals will enjoy the blessing that is the result of the companionship of the Holy Spirit.

OUR RESPONSIBILITY

I know this is God's work. I know the adversary is awake; his end is drawing near and he is putting forth every effort in every conceivable way to blind the eyes of the children of men. Therefore, watchmen upon the towers of Zion, see to it that you do not shirk your responsibility. See to it that you do not turn aside from the opportunities that our Heavenly Father has placed in your way to be helpful. Let us go forward loving our fellows always desiring their uplift and blessing, carrying the Gospel message in such a way that the adversary shall have no power to stay it. And then in the end, when life is completed and we stand in the presence of our Father in heaven, may we because of the work we have accomplished and our devotion to our Father's children, receive from him that glorious welcome home, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord," I humbly pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

"Except ye repent, ye shall all likewise perish."

We have just listened to a splendid discourse on the gospel of repentance by Brother George Albert Smith. The whole world must repent or they shall perish. It is of universal application. It applies to you, and to me, and to every living soul.

"Except ye repent, ye shall all likewise perish."

That is sometimes referred to as the law of carnal commandments—the law of the Lord with reference to our moral lives. It is the law by which we can liberate ourselves from the bondage of sin. It must however be supplemented by that higher law, the law of grace, the law of the Lord Jesus Christ. In the law it is written: "Thou shalt not commit adultery." In that higher law it is written that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. We must watch and pray, and eliminate from our beings these elements of sin with which humanity is afflicted.

If there be any man who thinketh himself without sin he deceiveth himself and the truth is not in him. A Pharisee came to the Lord at one time and said: "Good Master, what good thing shall I do that I may have eternal life?" The answer came from the Lord: "Why callest thou me good?"

This universal law of practicing repentance from sin is a principle of progress, of eliminating sin and sanctifying our hearts from all

unrighteousness. Let no one think that he has no further need of this saving principle of repentance from sin.

The great difficulty with which our missionaries meet in the world is the feeling that people have that "you do not need to come and preach repentance to us, we are already Christians." It is the right principle of life to practice faith in God and repentance from sin as a means of progress. We need it. Every day we have occasion to apply these principles to our individual lives. They have to do with everything that we have anything to do with. Every business transaction, every political scheme, every transaction of our lives, every amusement and everything that we engage in. We have need to apply these principles, for the simple reason that there is a right way and a wrong way to do everything, and it is incumbent upon us to eschew the things that are evil, and that is an obligation that has rested upon mankind from the very day that our first parents partook of the tree of knowledge of good and evil and our minds were awakened to a sense of what is right and wrong.

As this young man, the Pharisee to whom I have alluded, persisted in his question as to what good thing he should do in order to obtain eternal life, the Savior replied by quoting the commandments as Brother George Albert Smith has quoted them here today. He said—this Pharisee—"All these things have I kept from my youth up; what lack I yet?" And Jesus said unto him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

That was the word—the higher law applied as well. The Savior did not do away with that lesser law, the law of carnal commandments; those commandments are still in vogue and apply to every creature. But those who comply with the higher law live above the law of carnal commandments, with all the penalties attached. The principle of love supercedes the other: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself. These constitute the law and the prophets."

What man will do an injury to his neighbor, steal his property, take his life, or desire his wife? Not one who loves his neighbor as he loves himself, or if he loves God with all his heart.

So, my brethren and sisters, we who have entered into covenant with the Lord and received that higher law; let us live above the law of carnal commandments and render obedience, not in fear of the penalties which are attached, but out of the love of God and the love of our fellowmen, which will sanctify and purify our hearts from all unrighteousness. Let us not think that we are good enough just as we are, for we can go on to perfection by the application of these saving principles which God has revealed, and it is his desire that his people should sanctify themselves from all unrighteousness. Hence this great work with which we are identified; hence the sending of our missionaries to preach the Gospel to the people throughout the world; hence the organizations of the Church in the stakes and wards of

Zion; hence our auxiliary organizations, all having for their purpose the sanctifying of our hearts from all unrighteousness.

There is a condition in the world that needs to be corrected. What is that condition? The Prophet Isaiah said a long time ago, many thousands of years ago:

"The earth is defiled under the inhabitants thereof, because they have transgressed the law, changed the ordinances, and broken the everlasting covenant."

What is that everlasting covenant? It is the Gospel of the Lord Jesus Christ. Its ordinances have been changed, the covenant has been broken and the world has corrupted and defiled the earth upon which we live; but the Lord desires that it shall be sanctified from all unrighteousness, as we read in the Doctrine and Covenants where it says in the 88th section thereof:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it."

Why? Because they are humble, because they are meek and teachable. They will listen to the glad tidings of great joy and be brought to repentance. But the proud and the haughty will not. This earth is to be inherited and inhabited by the poor and meek of the earth that are willing to do the will of the Father.

"Therefore, it [this earth upon which we live] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory."

The destiny of this earth is to be sanctified from all unrighteousness. It is to receive as we believe its paradisiacal glory. It is to be celestialized and the habitation of beings who are sanctified from all unrighteousness. That is the work of the ministry, for the purpose of sanctifying the hearts of the children of men, that this earth upon which we dwell may be sanctified. This earth that has been defiled under the inhabitants thereof must be sanctified from all unrighteousness in order that it may be prepared for its celestial glory. That is what is to come.

But will they all accept that? No. Then what will become of those who receive not this Gospel and do not sanctify themselves from all unrighteousness by the application of these principles of the Gospel of the Lord Jesus Christ, that new and everlasting covenant? What will become of them? They shall be swept off from the face of the earth, for the time is coming when sin and iniquity shall be banished from the earth and when righteousness shall prevail and predominate and cover the earth even as the waters cover the mighty deep.

May we be numbered among those who have sanctified themselves from all unrighteousness by obedience to these principles that have within them the power of God unto salvation, I pray in the name of Jesus Christ. Amen.

A sacred solo, "If with all your hearts," was sung by Elder Hyrum Christiansen.

ELDER BRYANT S. HINCKLEY

President of Liberty Stake

My heart is beating fast with nervous anxiety. I have been coming to this tabernacle a long time but this is the first time in my life that I have ever spoken in a general conference.

No person ever enters this historic building without a feeling of solemnity. Standing here I am admonished of my own limitations, of my own weaknesses. It would be arrogant for me to assume the role of an instructor.

When I came this afternoon I observed for a short time the men who came in and took their places in the section assigned to Presidents of stakes. The brother who sat next to me said: "We have both lived to see one generation of men go and another rise to responsibility." That is true. I very well remember the first time my father brought me to conference with him. I remember the men who used to come to conference in his day—John R. Murdock of Beaver, Canute Peterson of Sanpete, William Paxman of Juab, Abram O. Smoot of Utah, Angus M. Cannon of Salt Lake, and men of that type.

In those days there were few stakes. I remember those men well. All of that generation has passed and a new generation is here. They were interesting men, men of heroic mould, of great faith, of pronounced individualism, rugged men, but men of fine extraction. Many of them knew very little of what is symbolized by the three R's but they were educated. They were great men, made great by their experience, by the faith which warmed their hearts. They have gone and so have many of their problems.

I remember in my father's home we did not even have an electric light when I lived with him. There was no plumbing in the house. We had stoves and cedar wood. I never heard a telephone in that house. He never saw an automobile, never went to a moving picture show; he never heard the roar of an airplane or listened to the magic of the radio.

I suppose if my father were permitted to return and survey just for an hour the agencies that are at our command—could see what we enjoy, I think he would say to me: "My boy you are living in the millennium." But we are not. We are not living in the millennium but the progress that has been made is tremendous. All of these wonderful things are commonplace to us now. The first time I heard the human voice over the air I thought the wonder and marvel of it could never become commonplace, but it has.

The other morning I went into a farmer's house. The radio was turned on and I heard Lord Gainsborough speaking from London upon "International Peace," and I heard it with clearness. If I were to say to my father: "You can get in an airplane at your home in Fillmore and be at conference in Salt Lake in an hour," he would think it impossible. His life was simple. He wrote very few checks and consequently he never had an overdraft. (Laughter.) He had to answer comparatively few questions. When I went to stake priesthood meeting

they talked about roads and canals—things of that kind. We do not do that now. That was perfectly legitimate in that day. These men carried over into the details of their daily life their religion. It was the thing that animated them, that inspired them, that permeated all they did. They were men of great faith. Very many of them knew the Prophet Joseph. They stood close to Brigham Young. There was never in their minds the shadow of a doubt.

It is true that we live in larger houses and wear better clothes and eat finer food. But I need not tell you, my brethren and sisters, that if we ever forsake the plain and puritanic virtues to which they were committed our day will be a brief one. The machinery which my father used on his farm is largely obsolete. The furniture which he had would not bring much in a second-hand store, but his religious practices are not obsolete. If they ever become so among those who bear his name I am certain there will be the element of travesty in it. These men were made great by their faith, and that same faith applied to this day will make their children great.

I cannot think that Mormonism is all in the past, its achievements are not all in the past tense. The present tense requires its application.

I remember some of the stories that I heard in those days—this is typical. In the settlement of Spanish Fork the original settlers were given a small piece of land, perhaps five acres each. Two young men from Scotland came there—brothers. One remained in Spanish Fork, the other moved away. The man who remained was given his allotment of land and, inspired by this possession, he worked with a zeal that made him forget all his troubles. He never knew when the sun went down, he knew that every stroke of his arm would bring something to him and to his household. As a result of his thrift he was able to get five acres more. One day the bishop said to him: "Here is William, he hasn't any land and you have ten acres." William was a shiftless sort of man. The bishop said to this Scotch brother: "I want you to give him five acres of your land." To appreciate this trial of faith please bear in mind his nationality. (Laughter.) He said to the bishop: "Well, I will think it over." He did. On a fine fall day like this he was plowing in the field. He had thought it over carefully. He said: "Whoa!" and the horses stopped. Standing there he said: "Joseph Smith was a prophet; Mormonism is true; let them have the land."

Here is another one: A man had gone on a mission and left his wife and children poorly provided for. One night when all of the flour had been used one of the children before going to bed prayed that the Lord would open the way so that they could have more flour. The mother listened to it and thought about it and got the inspiration. No sooner had the children gone to bed than this woman discovered among her scanty belongings a little yarn and she went busily to work knitting. Finally she had a small pair of stockings knitted. In the morning she said to the boy: "Take these stockings and this bread pan over to our neighbor and see if he won't give you some flour in return for the stockings." The boy did so and came back with the pan filled with flour.

I like that kind of faith. That is faith backed by works. They had to couple their faith with works in those days. Roads were not built just by saying prayers.

I remember one time while traveling in the southern part of the state I saw a man with a thin, frail team of horses attached to a loaded wagon. He was sitting down at the base of a hill and was figuring on something. I said to him: "Lee, what are you doing?" He replied: "I am trying to figure myself over that hill." Besides figuring it took muscle and energy to get over the hill.

A man in Idaho told me this story. I like this also. He said: "You know we used to ford the Snake River here, and when it was high it was dangerous. Your uncle and another man had to cross the river. They had a light wagon and a small team and when they got in the middle of the stream it looked as if the thing would capsize, and one of them said, 'I want to pray.' The other man said, 'I prayed before I got into this stream. You get into the back of this wagon and hold the bedding in and keep this box balanced, and when you get on the other side then you can offer your gratitude.'" I like that quality of faith also.

My brethren and sisters, I love the faith of my father. I am grateful to all the powers that have made possible the privileges and opportunities that seem to have come unasked to me. When I review my own insignificant life I cannot help thinking that if there is a modicum of patriotism in my blood I owe to this cause the best I have got. It meant much to my father, it has meant much to me. God help me to be true to it. I have never been on a mission. Many of you brethren have been on missions; but I cannot help thinking that the most effective way of preaching Mormonism is to live it at home. Mormonism, like everything else, must be measured by its fruits, and whether we will or not the lives of the plain men and women all down the line must be the gauge by which its power and efficacy will be measured. The way to preach Mormonism is first to live it and to build up within one's self a victorious and triumphant personality. Somehow when a man is grappling with his own weaknesses, when he garnishes and sweeps his own soul he gathers strength, an indefinable strength that comes from no other source. You never saw a Latter-day Saint who was vitalized by the spirit of the Almighty who was afraid.

I have this on my desk so that every morning when I come to my office I can see it, this statement of the Savior recorded in the fifth chapter of Mark—five simple words: "Be not afraid, only believe." If every Latter-day Saint will cherish those words we can easily weather every storm and rise triumphantly over every circumstance. All we need is the faith of our fathers burning within our own souls and we will carry on.

God bless the men and women who are here who represent the faith and leadership of this great Church. The Almighty must have confidence in you or he never would have called you to this high place. May his spirit sustain, inspire and bless you to constant and heroic endeavor in defense of this cause, I pray in the name of Jesus. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters: Some months ago I attended a conference in one of the stakes of the Church at which a returned missionary, in making a report of his missionary labors, said the greatest handicap to the progress of the work in the district where he last labored was the "Mormons" who lived there. Of course this statement seemed strange until he hurriedly explained that certain people who had been reared in the Church, but later departed from its teachings, moved into the district and lived so offensively from the standpoint of good morals and righteous conduct that others, seeing the evil deeds of these so-called "Mormons," were turned against anything "Mormon."

The young missionary went on in his address to stress the value of right living by professed believers as a means of helping the spread of the work of the Lord.

TEACHING BY EXAMPLE

Of course he was right in his statement that we may teach more effectively "by example than by precept." We remember the words of Jesus in the *Sermon on the Mount* when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And as we read in the First Epistle of Peter (2:12) "Having your conversation honest among the gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."

Undoubtedly Peter had in mind, when he wrote these words, the teachings of his Master when he said, "By their fruits ye shall know them." Possibly the gentiles among whom the returned Elder worked may also have remembered these words of Jesus and were applying his measuring stick to the so-called "Mormons" in their midst.

But I need not argue the point. To call it to your attention is wholly sufficient. Perhaps there is nowhere a people who accept more literally than we do the doctrine taught by John the Revelator "that they were judged [in the resurrection] every man according to his works." This doctrine is one of our fundamentals.

NOT GOOD LATTER-DAY SAINTS

But I sometimes wonder if we are not inclined to forget it just as we are subject to forget so many other things. We occasionally see persons who appear to be devout, sincere believers, who profess to be Latter-day Saints, who have read and can quote much scripture and yet who, judged by their fruits, fall far short of a good Christian standard. They are slow "to do unto others as they would have others do unto them." They are not generous, they are not honest. Their word is not as good as their bond. They are not loyal to their professed

principles. Their lives, in a measure at least, are only a sham and a hypocrisy. Now, of course, such people are not good Latter-day Saints.

PEOPLE WHO CAN PAY BUT WILL NOT

I sometimes think that a dishonest person should not be fellowshipped in the Church until he repents. A person who can and will not pay his bills, for example, cannot be accepted of God, and therefore cannot have the companionship of the Holy Spirit. I am led to say this because, if we are rightly informed, there are people among us "who can pay but will not." They are taking advantage of the situation that makes it impossible for many honest people to pay their debts and because these cannot, the others conceal their own conditions and will not. I hasten to say, however, that I believe the faults of which I complain are by no means general. That they do exist all too frequently, however, all experienced people will testify. Ask doctors, dentists, and other professional people in Salt Lake City. They have had experiences that try their faith in the honor of many so-called "good people." Dishonesty is one of the sins of which those who are guilty are called to repent.

THE WORD OF A "MORMON"

Some of you, perhaps, have heard President Grant relate the story of a manufacturer in the Middle West who rode up to a street meeting that our missionaries were holding in a city of Indiana and gave the crowd an oral character certificate of the Latter-day Saints. This was many years ago. He told the meeting that the word of a "Mormon" was as good as his bond, that his company had done many thousands of dollars' worth of business with the "Mormons" and had never lost a dollar. It would be extremely creditable to our people if such a statement could be truthfully made of us today by all who do business with us. But I have no hesitancy in saying that real Latter-day Saints have as much financial honor today as they ever had. They accept as truth the declaration of one of Shakespeare's characters that:

"Mine honour is my life; both grow in one:
Take honour from me, and my life is done."

Any man who fails in honor fails to the same degree in being a Latter-day Saint. His life is not as a light set upon a hill that attracts others to works of righteousness.

But let every person realize, however lowly or unimportant he may feel himself to be, still he is not without influence for good or for ill. He is accountable to God for his influence. He is called upon to be "honest, true, chaste, benevolent, virtuous," and to do good to all men. No one in the Church, no matter what his condition, is exempt from living these requirements. No one in the Church, therefore, is exempt from living the "golden rule."

OUR RESPONSIBILITY AS CITIZENS

Now there is another article of our faith, the 12th, to which I desire to call your attention.

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

In the light of this declaration every real Latter-day Saint is a good citizen. He is loyal to civil authority, an observer of law, a supporter of those who make and enforce the law. But this is not all. Good citizenship requires something more of a person than to be loyal to authority and to be law-abiding.

We are living under democratic forms of government. This puts certain responsibilities upon the shoulders of the citizens, upon those who enjoy the privileges of the franchise. The voters elect the officers, those who make, interpret, and execute the laws. The government will, therefore, be good or bad depending on the character, wisdom, ability and efficiency of its officers. To have a good government we must have good officers, and to have good officers the voters must do their duty. They must enter politics, that is, take an active part in all those forms, processes and functions needful to elect and stand by and support good officers.

The government cannot be left to professional politicians to elect themselves and to rule in their selfish interests. If this were done the people would suffer from unjust laws, unjustly and oppressively administered. Experience abundantly testifies to this truth.

KNOW THE TRUTH AND FOLLOW IT

Now, if a citizen is to do well his part in securing good government he must be well informed on public questions and problems. The Prophet Joseph Smith taught that man cannot be saved in ignorance and that the glory of God is intelligence. These are fundamental doctrines with us. Hence to please our Father in heaven, we must continually strive for wisdom, knowledge, intelligence—we must keep growing in God-like attributes.

Can we vote intelligently and wisely unless we are informed on the questions and candidates at issue? But does not good citizenship require us to vote in this manner? I think so. We then should make a careful study of these questions, study them open-mindedly and as fully and deeply as circumstances will permit. To do this we must not be bound by a spirit of partisanship. Principles and policies should guide us rather than self-seeking politicians. We should follow the truth rather than deceptive propaganda.

But how shall we know the truth? Learn all the facts pertaining to the case, interpret them fairly, justly, truthfully, and with a sincere desire to be wise and to act for the best good of all, at least for the majority. Then we shall not be far from the truth. Good citizenship requires that we shall not be carried away from a safe anchorage by misleading propaganda, fostered by selfish interests.

MISLEADING PROPAGANDA

Let me illustrate: During the past several months and particularly in the Chicago conventions in June of the national political parties the liquor question occupied a prominent place. As I see it, this was the result of an intensive campaign for the repeal of the Eighteenth Amendment to the Constitution of the United States. And for a number of years this campaign has been gathering strength until today it has attained mighty proportions. That it has acquired the character of misleading propaganda I must believe. Do you ask for my reasons for so believing? I will give you a few of them.

One evening last May when I was passing through Butte, Montana, I read in an evening paper that the head of the Montana division of the women's organization for national prohibition reform "appealed to the women of Montana to join and support the organization in its efforts to restore law and order, to safeguard the homes and family ties in the nation through prohibition repeal. * * * The direct objects of this women's organization," the state leader announced, "are the closing up of speak-easies, the abolition of gin mills and roadhouses; putting the bootlegger out of business, taking the profits out of crime, and the restoration of respect for law."

All of them are perfectly worthy objectives and undoubtedly all good people will stand for them. But behold the means by which it is proposed to attain them! Did you ever hear of anything more deceptive? Yet many accept this propaganda, convinced that the objectives and the means are as logically connected as are cause and effect in the natural world. Of course this particular propaganda takes account of two facts. First, that people in general are very forgetful, and second, that millions of voters in America had not yet reached the legal voting age when national prohibition went into effect. From observation and personal experience they know little or nothing of the old saloon days and the almost intolerable evils, linked with, and attendant upon, the liquor traffic. And people are forgetful, very forgetful. Many of the older people now favoring the repeal of the Eighteenth Amendment seem to have forgotten the old conditions, and knowing that conditions today relative to liquor drinking are not so good as they ought to be, appear to be ready to "jump from the frying pan into the fire" as a result of the repeal propaganda.

Among other things it is said that repeal will bring back prosperity, reduce crime, stop racketeering and do many other very desirable things. Experienced, as well as informed, people all know that repeal will make all these matters worse, much worse, instead of better. But in times like these any propaganda that promises relief from present ills appears to many as does a straw to a drowning man—a safe support or a secure anchorage. Hence the condition of the times produces the very atmosphere in which wild propaganda of various kinds flourish.

MOTIVATED BY SELFISHNESS

Let me give another illustration of the tendency of the times, that

of more and more people to climb on the financial back of the government or of some other supporting organization. That relief is, and has been, absolutely necessary in thousands and millions of cases we have no reason to doubt. But in some cases, we must believe that demands for relief, at least to the extent it has been demanded, were unjust or contained elements of unfairness or selfishness. The Federal treasury has been the destination of countless raids inspired by selfish motives. And right now are we sure that selfishness does not motivate, in part at least, the amount of help that is being requested of the Federal treasury? But these are loans, you say, and surely no one will borrow more money than he really needs. Well, the relief extended by the Federal government last winter through the Red Cross was not a loan. Did selfishness inspire any individual requests for this aid?

We all know that many people are in trouble at the present time because they borrowed, or at least borrowed more than was really necessary. Are some people trying to borrow Federal money today with secret suspicions or hopes that the loans will never be repaid? Are motives for borrowing wholly good?

Brethren and sisters, for many years Latter-day Saints have been warned from this very pulpit against going into debt, and if they were in debt they were advised to get out of debt as soon as possible. May it not be that many of us are now suffering because we neglected this divinely inspired advice? Shall any Latter-day Saint continue the practice of borrowing unless, indeed, it is really necessary?

SEEKING GOVERNMENT HELP

But to return to our point—that of seeking help from the government, whether it be a local or national government. This search, of course, takes many forms. That governments in times like these (and in certain cases at all times) ought to give the help needful to keep people from suffering for the necessities of life, I do not question at all but think it entirely proper. I said there are many raids upon public treasuries. Do you believe this? If so, what are you going to do about it? We cry "reduce expenditures, cut down taxes." Yes, we are all in favor of doing these very things except when it appears that doing them will adversely affect us. Then we face about. "Do it to the other fellows but not to us," seems to be our attitude. Many illustrations might be given but time will not permit me to do it. You can all name them yourselves.

"Soak the rich" is a popular cry, appealing to the unthinking multitudes who seldom stop to analyze it from the standpoint of right and wrong and to reason out what the consequences of such a policy would be. I refer to this cry as another propaganda that a good citizen and certainly a Latter-day Saint should carefully examine before accepting or having anything to do with it.

LIVE BLAMELESSLY BEFORE THE LORD

In these brief moments I refer to a few only of the propagandas

with which the country is being flooded; and I do this for the purpose of urging all with whom I may have influence to live blamelessly before the Lord. To do this requires, I believe, that we shall be true and loyal to our respective governments, as well as to the Church of Christ, of which we are members. Membership in each organization carries duties and obligations. And to discharge these satisfactorily for our best good and for the best good of our fellow men and acceptably to God must we not be clear-headed, thoughtful, studious, well-informed, fair, just, unselfish, and have a love for God as well as for man in our hearts?

NOT THROUGH THE WISDOM OF MEN

We are living in critical times. If there was ever a period during my life when we needed to pray I think it is now. Who is wise among us? Is it not written that "the wisdom of their wise men shall perish?" Of what people and of what period of time did Isaiah make this prophecy? There is none wise among us except as the Lord shall inspire him. It shall not be the wisdom of men that will bring back peace and prosperity to this nation but the righteousness of the people following the lead of men whom the Lord will graciously inspire. All you who hear these words please do not forget them. And so read again and again I beg of you, the message that God gave to this people and to the peoples of the world through his servants, the Presidency of this Church, in their Christmas Greetings, published in the *Deseret News*, Dec. 19, 1931.

To all who hear my voice and to whom these words shall come, may I send an appeal that you will try to be loyal and true to your government and live righteously before the Lord. May our Heavenly Father help us to do these things, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I bring you greetings from the Saints and missionaries in the Central States Mission, who are loyal to the Church and who are working, I think, as faithfully as could be expected. I am sure, my brethren and sisters, that the work of the Lord is growing and though these times are trying the hearts of men and women both in the field and at home, I am positive that there is an increased faith found among the youth of Zion.

I have had an opportunity to measure in a way the standards of the Latter-day Saints as I find them expressed through their boys and girls whom they send into the mission field. I am sure that faith is increasing and that the younger men who come out now, and the young women also, have a firm testimony of the Gospel. It is true that this testimony has to be developed, but when it is developed it becomes a power within them. It is inspiring to be associated with them.

Only today, by way of example—and I think I can mention it with freedom—I talked to a young woman whose sweetheart is in the mission field. When he first came into the field he had a severe trial, that of losing his mother. He felt as if he must go home. Later, he was tempted more than ever to return, because he was fearful of losing his sweetheart. She, however, wrote him that if he came home on her account it would be of no avail, for she would not want to receive him.

To me that is another testimony to the faith and integrity of the youth of our people. That the Lord is blessing them, is manifested continually by the boys and girls who fill places in the field as missionaries.

We do not know just how much we are accomplishing in our work, but I bear witness that there is faith in the hearts of the children of men who have joined this Church in the mission field, and they are diligently performing their duty. Many of them are taking the place of missionaries in these times when we are not able to get the help we need, and in a way it is a blessing in disguise, for many men and women who ordinarily would not be found doing missionary work are active now in the preaching of the Gospel, in the holding of cottage meetings, in the holding of sacrament meetings, and in visiting branches of the Church in different parts of the mission. Where missionaries formerly had to do it the local people now are taking the responsibility of carrying on that part of the work, and as a result we find an increased faith and growth and a development such as we have never seen before. I am sure, my brethren and sisters and friends, we need have no fears if we do our part. I am just as sure as that I am alive that if I do my part the Lord will do his. I know that the responsibility of carrying this Gospel to the world depends upon the Latter-day Saints, under the direction of the Presidency of the Church and the Twelve and those who are associated with them.

We have important work to do. Every man who has a position in this Church has his work to do, and I think that the Lord fills him with a desire, if he will seek for that desire, and gives him the inspiration, the wisdom, the vigor and the power to carry on the work. The Lord's purposes will not fail. I am not fearful in the least about it. I have never known, in all the years I have been in the mission field, a weakness in the Church of Jesus Christ; neither have I ever seen successfully assailed, either by word or pen, one of the principles of the Gospel which have been restored through the revelations of Jesus Christ to Joseph Smith.

So the work of the Lord is positively established in the world. I take great pleasure in bearing my testimony to you that I know that this is the work of God. If I had time this afternoon I could tell you why I know it to be true. My brethren and sisters, if we will do our part, if we will fit ourselves, if we will be as clay in the potter's hands in carrying out the wishes of our Lord and Savior Jesus Christ, I have no fear. We cannot do anything without his help. It is his work, it is not ours. It is his Father's work. That is the testimony he bore when

he was on the earth: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

That same challenge is in the world today. The Lord has established his Church in the earth in this day and brought the people unto this land to build up his kingdom and the great plan that he formulated in the beginning. He has to do it through his sons and his daughters under the direction of our Savior, Jesus Christ, and it could not be done in any other way.

I know that the authority of the Lord Jesus Christ is placed in the men who hold the power of presidency today; I know that Heber J. Grant is at the head of the Church of Jesus Christ of Latter-day Saints by divine appointment. I know that he was ordained to that calling as Joseph the Prophet was before him. If you will read the thirteenth chapter of Alma, third verse, you will find the authority for it. I know that the men he has selected to be associated with him in the Quorum of the Twelve, are men of God, and that in their hands the Lord has left his work. They conduct the affairs of the Church under the direction of the Lord Jesus Christ, and this work will be found growing stronger every day.

May the Lord help us to sustain it by sustaining ourselves, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Come, come, ye Saints."

Patriarch Israel Call of the South Davis Stake closed the meeting with prayer.

The Conference adjourned until 10 o'clock Saturday morning, October 8.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 8, at 10 o'clock.

President Anthony W. Ivins announced that the congregation would sing the hymn, "O ye mountains high."

After the singing of the hymn by the large assembly, which nearly filled the great tabernacle and galleries, Elder Joseph Bennett, Patriarch, Salt Lake Stake, offered the invocation.

The congregation sang the hymn, "Do what is right."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

We appreciate your attendance, my brethren and sisters and friends, at this conference. We welcome you. We thank you for your presence and feel that we need your faith and your help in considering the great questions which confront us as a people at this particular time. We are grateful for the beautiful weather that the Lord has given us for the holding of our conference.

We regret the absence of President Grant and of Elder Ballard, both of whom have recently undergone more or less serious operations, but we understand that through the blessing of the Lord they are both well on toward recovery. We trust that the prayers of the Saints will be continued in their behalf and that the mercy of the Lord will be extended unto them, that they may soon be fully recovered.

ONE WAY OF RELIEVING DISTRESS

I think perhaps some of the people have been asking the question: What is going to be said or done, during the conference, to relieve the distressing condition of the people in this time of financial depression. Some references to these conditions have already been made and some important advice and counsel have been given.

I should like to contribute something toward the solution of this great question: What can be done to help? I remember that in President Ivins' talk in the first session of this conference, yesterday morning, he reported an increase in the work being accomplished in the temples, and I was reminded of a conversation which I had with a brother a few days ago, as I met him on the street. He is a man about my age, whom I have known since we were boys together. He is living here in Salt Lake and is a hard-working man. He volunteered to say that at the last conference we were reminded that there were a great many people out of employment; that the temples could accommodate many

more people than were attending the ordinance sessions there; that members of the Church who had employment, and who had work to be done in the temples, would do well to employ some of these faithful, unemployed members of the Church to work for them in the temple. He said that he felt that that instruction was given for him, and he began expending about \$5.00 a month from his meager earnings, and up to the present time had spent about \$75.00 along that line.

As President Ivins was mentioning yesterday the increase in attendance at the temples, I wondered to what extent that advice given six months ago had affected the Latter-day Saints, as it had this one good brother to whom I refer, and to what extent that action on the part of the Saints is responsible for the increase of work being done.

For your information, in order to be more definite as to the increase of temple work, I will say that during the first six months of this year the endowment work performed in the Salt Lake Temple exceeded that of the same period last year by 22,956 endowments. The increase in number of baptisms performed for the same period was 20,330. I am sure this will be a real astonishment to many of the Latter-day Saints, especially those who are not themselves active in accomplishing this work.

The advice given six months ago is just as applicable today as it was then, and I hope that we will in this way try to alleviate the distress of some of our brethren and sisters, by employing them to do some of this kind of work for us. That is one way of helping both the living and the dead and is pure religion.

THROUGH FAILURE TO OBSERVE COUNSEL

There are different classes of misfortune that have come to our people in what we call the financial depression. There is a class of people who depend upon others for employment. They have been in the habit of living up to their income or a little beyond. They are now thrown out of employment because of this condition of depression and are stranded and penniless, many of these not having homes of their own.

We have been counseled and advised by the Authorities of this Church, from the beginning, that we should try to live within our means and lay up something for a rainy day, a time of sickness or other emergencies that might arise. Had this advice and counsel been heeded to the full by the members of the Church, much of the distress of today would have been avoided.

There is another class of people who, a few years ago, were prospering, having great demand, at good prices, for their products, and they bought more land in order to make more money, perhaps to buy more land. At any rate, many of our brethren have been lured to the purchase of farms and ranches and stock that they were not prepared to pay for. In order to make what they would call a good purchase, many of them have mortgaged their home and the farm, which was until that time unencumbered and yielding them good return, in order to raise the money with which to make the first payment on additional

lands or cattle. The times did not continue as they had been. The products were not bringing the prices that they were formerly bringing. In some instances there was a scarcity of water and a shortage of crops, and many of these people were placed at their 'wits' ends to know how to meet these obligations, where their home and farm were mortgaged and the additional farm or stock was also mortgaged. Some have struggled on and have gone to the limit of their resources in an effort to make these payments, and then finally have found that they were not able to meet their obligations, and have lost their home, their farm, and the annexed property.

That represents a class, and they are numerous among us as Latter-day Saints. This condition could have been avoided had the advice and counsel of the Authorities of this Church, whom we sustain by our vote as prophets, seers and revelators, been heeded. They have counseled and advised that we do not run into debt; that we avoid speculation with borrowed money. We can now see the wisdom of that counsel and that advice.

There is another class of people who, thinking to get rich quick, have speculated in stocks, in oil fields, in picture films, in dream mines, and many other fake stocks and enterprises which they have been advised against, and this to their sorrow.

The Lord has said: "Whether it be by my own mouth or by the mouth of my servants, it is the same." These men are upheld, by our vote, as prophets of God, and as such we would do well to follow their advice and counsel. Had we done so as a people much of the distress we see about us would have been averted.

FROM A SMALL BEGINNING

The Lord, in a revelation to the Prophet Joseph, known as the 64th Section of the Doctrine and Covenants, says this:

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."

Daniel's interpretation of Nebuchadnezzar's dream, as the Lord gave it to him, was that in the last days—that expression is used—in the days of certain kings also should the God of heaven set up a kingdom that should never be thrown down or be given to another people. It was likened unto a stone cut out of the mountain without hands, that should roll forth until it should fill the whole earth.

This Church and the Gospel constitute Mormonism, the biggest thing in this world, yet it had a very small beginning. We read in the Acts of the Apostles, where Peter, in addressing those Jews who were, I suppose, responsible for the killing of the Savior, said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Everything pertaining to this Church and the Gospel is a restoration.

FASTING AND OFFERINGS CLOSELY ASSOCIATED

I desire to call your attention, brethren and sisters, to the tithes and the fast offerings. Fasting and offerings have been associated closely always. I will read to you a few words from Isaiah on this subject. He goes on to tell that the people's fasting was not acceptable and tells why. Then he says:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

The offerings, according to Isaiah, are naturally a part of the fast, and help to make the fast acceptable to the Lord. We ought to get that fixed in our minds. Malachi associates the offerings with the tithes as follows (Malachi, third chapter):

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

FASTING AND OFFERINGS ESTABLISHED

Tithes, offerings and fasting—a restoration in these days. What does it mean? In the early rise of this Church there was established, as a restoration, this principle of fasting and giving offerings for the poor. One day each month was set apart. The members of the Church were asked to abstain from eating two meals of the three which they are accustomed to having, and to give the value of what they would save by the fast, for the support of the poor. If we had observed this fully and faithfully, brethren and sisters, there would have been ample in the Church, from that fund alone, to take care of all who are in need of assistance.

IF STRICTLY OBSERVED

Let us just see for a moment. The population of this Church is in the neighborhood of 700,000; we will say 600,000. If all of the

members of the Church had observed fully and faithfully this advice and counsel from the beginning see what it would mean. Estimating the average value of a meal at fifteen cents, two meals a day, thirty cents; for 600,000 people, \$180,000.00 a month. Think of it! Or \$2,160,000.00 per year! We have not always been as populous as we are now, but had we observed that one obligation, all the poor would have been taken care of and there would have been an accumulating surplus for a time of emergency such as we are having today. It is a little thing out of which great things would come if we were doing our part. The Lord has planned it all right; the failure is on our part.

AN OBLIGATION UPON ALL

So let us now, brethren and sisters, from this time forth observe the fast and the offerings. I realize that in many of the wards and stakes there are but very few who are in need of help. In fact, a bulletin issued from the Presiding Bishop's office on the 30th of June, this year, gives the information that seventy-five of the one hundred and four stakes are maintaining their poor from the offerings. That is very commendable, but in many of those stakes it requires but little to do this.

Instructions have gone out from the Presiding Bishop's office endorsed by the First Presidency, asking the bishops in wards where the offerings are not needed for the poor, to forward those offerings to the Presiding Bishop's office. I suppose that in many of the wards where there are very few if any poor, the people have felt that they did not need to give their offerings, perhaps they have not understood the plan, that a surplus of the ward offerings should be sent to the Presiding Bishop's office for distribution among those members of the Church who are in need. I am disposed not to find fault with the people on that account. Perhaps the bishops have not realized the full significance of this advice and have not stressed among their people the importance of paying their offerings. The bishops ought to be more persistent in teaching the people, and the people more particular in observing this instruction.

The Presiding Bishopric and the Presidency of the Church have instructed bishops that where the offerings are not sufficient to take care of the poor they are at liberty to make requisition upon the Presiding Bishopric for the privilege of using a part of the tithing for this purpose. It will no doubt surprise you, brethren and sisters, when I tell you that last year, according to their reports, \$224,556.38 was drawn from the tithes of the Church for charity purposes. Is it important then that we observe our fast and our offerings, which would have obviated any calling upon the tithing fund for help?

IN REGARD TO TITHING

It was reported here by President Ivins yesterday that the Church is out of debt. That doesn't mean that there is no emergency and that we can let up on the payment of our tithes, brethren and sisters. The tithes are dropping off because of general adverse financial conditions

and the poverty of the people. We do not ask those who have been and are full tithepayers, to pay more than a tenth of their interest and income. When they have done that they have done their full duty, so far as the tithing is concerned. But we do ask them to continue to pay their tithing as heretofore; and those who have only paid part tithing, to pay their tithing in full; and those who have paid no tithing at all, to repent and pay their tithes to the Lord. If we obtain an exaltation in the kingdom of God we must observe and keep all the laws of God, and that includes the law of the tithe.

DOERS OF THE WORD

There are too many of us, I fear, who are of the class that the Apostle James had in mind when he said:

"But be ye doers of the word, and not hearers only, deceiving your own selves."

I feel, brethren and sisters, that we as a people have need of being impressed with the necessity of doing as well as we know, perhaps more than of being taught what we ought to do. We are a well-taught people and as a rule if we would do as well as we know all would be well with Zion.

This is a great and glorious work. The Lord said to the Prophet Joseph: "I am about to bring forth a great and a marvelous work." It is great. It is marvelous. It is a wonder. And yet, brethren and sisters, it would be very much more marvelous and very much more wonderful if we were living according to the standards of the Church and of the Gospel, and the teachings that are given us by the leaders of this Church. In doing this we would glorify the names of our Father and his Son, our Redeemer.

There is, then, much that we can do to help to alleviate the distress and suffering that are among the people today. God has graciously made provision in his Church for every condition that might arise. It is for us to carry out his purposes according to his planning; then would the wisdom of the wise men perish, and the understanding of their prudent men be hid, in the light of the accomplishment of this, God's work.

May he help us to do our part faithfully and well, I pray, in the name of Jesus Christ. Amen.

DR. FRANKLIN S. HARRIS

President of Brigham Young University

I do not think it would be possible for anyone to be more surprised than I am this morning upon being called to address you. I have enjoyed very much the meetings of this conference; I always enjoy these meetings. For something like twenty-nine years, the period that I have been accessible to the conferences of the Church, I have never missed one if I have been in the state, and it seems to me that

each of these conferences has its own peculiarities, its own type of advice, counsel and admonition. I should not like to be without the inspiration that comes to me by attending these meetings.

In these days, when everything of the past is being brought up for review, our religious activities, our Church, and everything else, come in for consideration. Recently in the East, I read something that had been written by some minister in which he said that the old people of the Church were incurably "Mormon," but that the young people showed some hope of being alienated in their affections for the Church, and that there was hope that in time these young people would withdraw and become Christians. This set me to thinking, and since it is my work to be with the young people of the Church I believe I am prepared to speak on this subject with some authority. At the University I come daily in contact with about fifteen hundred of them from all parts of the Church. It is also my privilege to travel throughout the Church and meet young people.

I am prepared to refute, in the most emphatic terms, any allegation that the young people of the Church are not loyal to it, to its authorities, and to its teachings. Of course there are not one hundred per cent of the young people who continue to adhere to the Church. There are not one hundred per cent of Americans who continue to be loyal to the government of the United States. There is no cause that has one hundred per cent support. But it is my firm conviction that there has never been a time, in the history of the Church, when the young people were so firmly rooted in the fundamental principles of the Gospel as today.

Almost daily young people come to my office and tell me of their devotion to the Church, of their growing conviction of the truth of its doctrines, of their determination to spend their lives in its service and in advocating the doctrines for which the Church stands. There are those, of course, who have their periods of doubt, and I do not blame them for their doubts, because after all the knowledge of another person cannot save an individual. It is necessary for a person to think the thing out for himself. He must have doubts and misgivings in order that those doubts and misgivings may be overcome and that he may get a philosophy of his own. Consequently I never worry if a young man or young woman expresses some doubt and wants to think the thing out for himself. I know that this type of real thinking is a thing that will eventually bring them back to a loyalty to the Church and an understanding of its principles.

The thing that I do object to is the lack of interest. This it seems to me is the most dangerous thing we can have, and if I see a person, particularly a young person, who says he has no interest in religion, then I have misgivings.

I want to bear my testimony to you that the Gospel of Jesus Christ contains those principles that are satisfying to any thinking man or woman. I have no apology to offer for it. I believe that some of our people make a mistake by being somewhat apologetic for the Church,

for its history, or its doctrines; but as far as I am concerned, I have no apologies whatever to offer for it.

It has been my privilege to see, more than most men, the peoples of the world, to study their philosophies, to observe their systems in practical operation and to know the hearts of the people; and the more I study the rest of the world the more I love Mormonism. Not that I have anything against any people; I know of no people with whom I have come in contact for whom I do not have honor and whose point of view I do not respect; but knowing these other conditions I have greater love for Mormonism, for its leadership, for its doctrines, for its institutions, for what it can do for man here and hereafter.

So when I come in contact with the young people I tell them to go about in their excursions seeking for truth. I say: Look it all over; investigate it all; because I am not at all afraid of the results. I hope that we, as a people, do seek everywhere for truth. We have no monopoly on the truth. Theoretically we take it all from whatever source it comes. Other people have truth, and I believe that we should seek it far and wide, and adopt it wherever we find it.

I bear testimony to you, my brethren and sisters, that the young people of the Church are entirely worthy of the confidence of their parents. I think they are the best young people the Church has ever had at any time, notwithstanding there are differences of opinion on this point. I believe the young people are the most temperate, the most moral, the most intellectual that the young people have ever been at any time in the history of the Church. I bear testimony to you that with the passing of each generation we shall have more loyalty to the Church, we shall have more consolidation and a stronger Church.

I fervently pray that I may be worthy to be among the humble workers of the Church, that I may be able to set a proper example, and that I may assist in advancing this great cause. I ask this in the name of Jesus Christ. Amen.

Elder Herbert R. Bluke, assisted by the congregation, sang the hymn, "Galilee."

ELDER RICHARD R. LYMAN.

Of the Council of the Twelve Apostles

LAWLESSNESS, DISRESPECT FOR LAW AND ANARCHY

While many of you may know that all my life I have been a Prohibitionist, that I stand firmly for the 18th Amendment, for its retention in the Constitution of the United States, and for the Volstead Act and for its enforcement, and while I have made a public announcement that if in our two great National parties men cannot be found for office who live in accordance with the laws of our country and who are in favor of having our laws enforced, I stand ready to join a third or fourth or any other party that favors enforcement, nevertheless,

I feel as if it would be unwise and perhaps improper for me in the heat of the present great National campaign to make an extended argument in favor of Prohibition or the 18th Amendment since on these subjects honest, law-abiding, high-minded citizens have such greatly diversified views.

NOT GOOD FOR MAN

Speaking as I am to this great conference of Latter-day Saints, however, I cannot resist the temptation to quote these few words from the Doctrine and Covenants:

"Behold, verily, thus saith the Lord unto you * * * I have warned you, and forewarn you, by giving unto you this word of wisdom," a portion of which reads, "Strong drinks * * * are not good for man." (Doctrine and Covenants, Section 89.)

ALCOHOL A NARCOTIC

Nor can I resist the temptation to add that the 18th Amendment came and in my opinion it and Prohibition also will finally prevail, because in this scientific age it has been demonstrated that alcohol is not a desirable food nor is it in any sense a stimulant, as was formerly believed. Science tells us it is a poison, it is a narcotic. It compels human nerves to tell falsehoods. It makes men think they are doing more work when scientific measures show that they are actually doing less. It makes the poor man think he is rich, it makes the sick man think he is well. When the masses of the people are so educated that they know and understand the truth about alcohol as they now know that the earth is round and that vaccination is effective, then alcohol should be and I expect it will be avoided and will be prohibited with the same vigor and unanimity that the use of morphine is prohibited. The wise, the good, the ambitious, the educated people of the world will be too much interested in efficiency to have their own and their children's chances of success reduced by the use of this poison, this narcotic—alcohol.

LOYALTY TO EIGHTEENTH AMENDMENT

If I were making an appeal to you on this occasion in the interest of Prohibition and the 18th Amendment I would draw your attention to the resolution passed last June by the Mutual Improvement workers of the Church, when, in their annual convention 10,000 strong and representing 125,000 workers, they declared their loyalty to the 18th Amendment and to our Prohibition laws; also pledged their support to officers and candidates for office who respect these laws, who live in accordance with them and who strive for their enforcement. I would draw attention too to the statement on this subject by the General Boards of the Mutuals as it appeared in the September *Era*. It says:

GIVING UP FOOD AND CLOTHING FOR DRINK

"The M. I. A. has always stood and will continue to stand for the non-use of liquor. We believe and teach that it is not good for man. Alcohol strikes at

the very foundation of human progress. The M. I. A. helped to secure Prohibition and regards it as the most successful means yet tried or devised by this or any other nation for dealing with the liquor traffic. Laws are rarely one hundred per cent successful. Since the observance and enforcement of this legislation would mean that the laborers of our country would buy food, clothing, shelter and education for their families with the money that might otherwise be spent for drink, the M. I. A. stands strongly against repeal and strongly for the enforcement of our liquor laws. The ground already gained, which has cost so much in time, effort and money ought not to be lost, it ought not to be surrendered. Liquor has always been and it will continue forever to be the intimate ally of crime. Fighting the one is the surest way of decreasing the other. Let us struggle on and on and on. Since this enemy of the happiness, prosperity and success of mankind can never be completely eliminated, good citizens will always have it to fight."—General Boards Young Men's and Young Women's Mutual Improvement Associations.

"WE ARE AT WAR!"

But the subject upon which I desire to speak is lawlessness, disrespect for law and anarchy.

The condition of our country with respect to lawlessness and anarchy is such that John J. Pershing says, "We are at war!" that the conditions confronting the United States today are more serious than those we faced in France. (*American Magazine*, June, 1932, p. 15.)

THE LAW BREAKER OF TODAY

The law breaker of twenty years ago was a cringing, shabby, repulsive creature who shyly attempted to hide himself in alley ways and other dark places. But conditions have changed. The law breaker of today is wearing fine clothes, flashy jewelry, he owns and drives high-powered speed boats and high-powered motor cars; his pockets are bulging with money. These are the racketeers, the gangsters, the boot-leggers and kidnapers, who, equipped even with machine guns, have such power, influence and financial strength that they are actually threatening the very life of our government; they are undermining the foundation of our republic. Surely the citizens of the nation should be alarmed, they should be aroused when the very existence of our government is in peril.

THE DRINKER IS RESPONSIBLE

There are those who assert that Prohibition is responsible for this alarming condition. I deny it. It is not the law nor is it the bootlegger, but it is the buyer of liquor, the purchaser of drink, it's the one who furnishes the money that is responsible. Without the buyer, without the purchaser of alcoholic liquor, there would be no bootlegger, there would be no drinking, there would be no drunkenness.

GUILTY PUBLIC OFFICIALS

If we have weak, dishonest or criminally guilty public officials, perhaps the blame should be placed at their door.

The statement has been made and it has been broadly circulated that

the people of Utah actually elected and sent into our state legislature men who were and are themselves law breakers. You all know of course that the Prohibition law in Utah is a rigid one. In our state he who has liquor in his home or even in his hand or otherwise in his possession is a law breaker. Do you, do I, do we all realize the seriousness of selecting and electing as our legislators those who themselves are breakers of this or any other law?

BUYING VOTES WITH LIQUOR

Can you imagine the people of Utah sending to the legislature men whose votes could be bought with a flask of liquor? I appeal to you with all the earnestness that I possess not to elect any of this sort to the legislature of the state of Utah or any other state on the 8th day of November next.

What a reflection upon the state of Utah to have a lobbyist drop and break a bottle of booze on the floor of our legislative halls! Imagine, if you can, how many of the votes cast by our legislators, by those whom you and I elected, were bought and paid for with illegal and unlawful liquor.

FUNCTIONS WHERE LAW IS BROKEN

For many years I have sent a personal questionnaire to those for whom I have had opportunity to vote asking candidates for public office to advise me confidentially or otherwise whether or not they live in accordance with the law, whether they favor the enforcement of the law, and in addition I have urged them if elected to join me in a resolution not to participate in any function, social or otherwise, where the law is broken.

VOTE ONLY FOR THOSE WHO RESPECT THE LAW

I appeal to you in this serious hour, when "we are at war," when the conditions confronting us are more serious than those we faced in France, to cast your ballots for those candidates only who are law abiding, who have real respect for the law and who want it enforced. If the people of the country generally will vote for law breakers, if they will elect such men to public office, then with certainty will government of the people, by the people and for the people vanish from the earth.

REFLECTION ON STATE

How serious is it to be an intentional, a premeditated, a flagrant and defiant breaker of any law? While for the average citizen to be such a law breaker is serious, for a legislator of the state of Utah to be thus guilty is unpardonable, it is a serious reflection upon the good name of the voters of this state.

GOD HAVE MERCY ON US

What strength, what value will there be in any law, even in that law which protects us in our property rights, if we degenerate to such

a degree that the law breaker has to be arrested by a man who is equally guilty of breaking the law; that when he who is guilty is brought before the bar, that bar which is supposed to be a bar of justice, he has as his prosecutor a district, a city or a county attorney who is himself as guilty as the one he is to prosecute? What an unfortunate condition will prevail if we reach such a situation that the individuals who constitute the jury are as guilty of law breaking as is the man whose guilt they are expected to discover. And then finally, if in addition to all of this, the judge or the justice who occupies the exalted place upon the bench does not himself have respect enough for the law to live in accordance with its provisions, God have mercy on us, for when this condition prevails government of the people, referred to by Abraham Lincoln, will surely be perishing from the earth.

STAND FOR AMERICA

I appeal to you now, during this heated political contest, regardless of party, partisanship or politics to stand for America; to stand for the Constitution of the United States; to cast your vote only for those who have the character, the manhood, the stamina to live the law; vote only for those who when they take that sacred, that solemn oath of office which says that they will support, obey and defend the Constitution of the United States will have the honor, the integrity, and enough of the genuine spirit of America to live in accordance with that pledge. I appeal to you to vote only for those who really live in accordance with our laws and who, if elected, will do their best to have the law enforced.

BY THE BLOOD OF THE REVOLUTION

Brethren and sisters, citizens of America, I ask you to imagine yourselves standing by the Lincoln monument in Springfield, Illinois; I ask you to imagine again that your feet are on the sacred soil where stands that glorious American shrine, the Lincoln Memorial; and imagine again that you are looking into the face of him who has been called our greatest American—Abraham Lincoln—and then listen to these, his words:

"Let every American swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others." * * * "Bad laws," said he, "if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

"HELP ME, O FATHER!"

That wise philosopher, that great American, Benjamin Franklin, offered this appealing prayer:

"That I may be loyal to my prince and faithful to my country, careful for its good, valiant in its defense and obedient to its laws, help me, O Father!"

SUSTAINING THE LAW

"We [members of the Church of Jesus Christ of Latter-day Saints] believe * * * in obeying, honoring, and sustaining the law." (12th Article of Faith.)

Listen to the words recently sent forth by the First Presidency of the Church and the Council of the Twelve:

"* * * We do not hesitate to give the emphatic counsel that it is the unqualified duty of every citizen * * * loyally to support the 18th Amendment and the laws of Congress in relation thereto."—*Improvement Era*, Sept., 1932.

I STAND WITH LEADERS

I stand with Lincoln and Franklin, with the Church and with the General Authorities for the enforcement of the law. I appeal to you and to all the people of the nation to come to the support of the Constitution of the United States, I appeal to you to stand with me when I say, "God helping me, I will not knowingly cast my vote for any candidate for any office unless I have reasonable assurance that he lives in accordance with the law, that if elected he will live in accordance with the sacred oath of office he will be required to take, and that he will do his best to see that all our laws are respected and that the people live in accordance with them."

HIGH-CLASS CITIZENSHIP

If ever the United States of America needed, if ever our country's conditions demanded, high-class citizenship, it is now, in this year of our Lord, one thousand nine hundred and thirty-two. I trust, I pray this need, this demand of the country for loyalty, for statesmanship, and for devotion to law and order will not be in vain.

YOUTH SPEAKS

This is an age, or perhaps it would be more accurate to say, this is the age of young men and young women. This is a time in which "Youth Speaks." If you desire to feel the pulse, if you desire to know the heart throbs of at least one of the young people of the Church of Jesus Christ of Latter-day Saints, read in the *Era*, the organ of our young peoples' Improvement Association, for the month of October, an article written by George Albert Smith, Jr. Here is one of our Mutual Improvement workers who is but a boy fresh from college. I mention him as typical of the youth of the Church. As I speak he is on his way to Harvard to do work as a graduate student. He writes upon the subject, "Are You a Wet Dry or a Dry Dry?"

DETERMINED YOUNG MANHOOD

In every sentence you will feel the strength, the determination of his strong, youthful character, his noble manhood. You will feel the deep and determined resolution which throbs in his breast. Like this excellent young man the great majority of the young people of the Church are struggling to live in accordance with the highest Christian ideals, to follow in the footsteps and to follow the example of those pioneers, great and glorious, who laid so well the foundations of this marvelous intermountain commonwealth. You will find in the hearts

of the young folks of the Church an ambition so to live today that they may be worthy of their noble pioneer ancestors of yesterday.

FAITH IN ALMIGHTY GOD

In this serious crisis when "we are at war," when the conditions we are facing are more serious than those we faced in France, let us have faith in Almighty God as did Washington when he went upon his knees at Valley Forge. With that faith which makes nothing impossible, let us sing: "Then conquer we must, when our cause it is just, And this be our motto: 'In God is our trust!'" And again, let us sing on, "Our fathers' God, to Thee, Author of liberty, to Thee we sing; Long may our land be bright With freedom's holy light; Protect us by Thy might, Great God, our King."

May that God, our King, in whom we trust as did our fathers, not forsake us, not forsake our Church, or our beloved country, I humbly pray.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I wish that I might bring to your minds on this day the divine truth that Christ our Lord is the most pure source of strength and comfort and peace that you can have. Many of you, my brethren and sisters, are passing through very sore trials. These days are humbling some of us to the very dust, for disappointments have come, and the daily lives of many of us are filled with bitterness and sorrow. These are days of depression and oftentimes tragedy. It seems that the world has gone far afield from its true end. We are conscious of a discord, not in the Creator's plan: A discord brought about by the faltering, weak, blundering of all men. Living in the world of material things, and able by the gift of free-will to work out our destiny, we have by that free-will gone far astray. We were made in the image of God; we were made a little less than the angels. Yet strange is it not that the great gift which the Creator has bestowed upon his children should be the means whereby we should miss our destiny.

We have become children of fear. We are afraid to live, for we have grown sick of our failures and frailties. This America of ours has gone mad with luxury, with indulgences, and bodily comfort, with an overwhelming external hurry and a tumult of distraction. We have become an unchecked, self-exultant people. The children of God have forgotten God. This is our trouble. The passion for rebellion, for destruction is mixed up with the eager longing to make the world over. True, our churches are filled, but it is rather for social than religious purposes. I wonder how many of us feel that the priest or minister of God is given the keys of heaven with the power to bind and to loose. I sometimes even wonder how many of us—and I am speaking of all mankind—really know the love of a true and living God.

When God placed man in the Garden of Eden, and man was shown

his destiny, the Creator planted within his soul the power to look up and to find his Maker through the power of faith. This gave man a splendor of spirit, which is the greatest power of all; because only by the spirit can absolute truth be known. This gift of faith places man in an enviable position for the exercise of his mental powers. Throughout all the ages, man has felt the still small voice of the Almighty in his daily life. Our lives must needs be deeply penetrated with a sense of the infinite God; and this infinite, true, and living God can only be known by our approach to him in the humility of our powers. We must again learn to worship and to glorify.

The truth of all the gifts of God to man can be known only as we have faith in God, the Father. Throughout the history of the race, heaven has been breaking in from time to time upon the affairs of men, and who knows but what we are nearer the center of spiritual reality and life, than we have dreamed of.

Two thousand years ago, the greatest event in the history of mankind happened. I refer to the birth of Christ, our Redeemer. I want to read you the story as it was written by St. Luke, the evangelist. It is truly a piece of literary art.

"And, it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. * * *

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

I read you these words of the noble prophet of old, because they show how God's love gave to the world Him, who "is the way, the truth, and the life." It is the message that our Father is guiding us, moulding us, helping us, saving us. In these days of sore trial, Christ our Lord is our Guide and our Savior. This is the thing that is giving us a glad confidence that all things are working together for good. So when the darkness comes, let us remember that the night brings out the stars as sorrows show us the truth; and the insight that comes through pain

and disappointment may be the insight into the value of what we are. So is not this word of the Lord "Fear not" a beautiful message?

We think God has forgotten us, but he is still watching over us each and every one. We are like little children wandering through a forest. The constant drudgery of enervating work, the pressure of present sorrow and pain, and the weight of responsibility too heavy to bear; all these things distort our vision at times, and behind all these tragedies, we see fear and failure. Fears that harass our courage along the pathway of life, until we become as children, lost in the dark. Who knows but what our trials are the circumstances that may make us find our way home and back to God? I want to tell you a story. I call it "Night and Shadows."

"Once upon a time, a little girl wandered through a dense forest on her way home. It was very dark. She was frightened and began to cry. The tears rolled down her face, as she timidly crept along. Suddenly an elf appeared before her. 'Are you frightened?' asked the elf. 'Yes, I'm scared,' answered the little girl, glad to show her fear, 'Ain't you?'

"'Not a bit,' answered the elf.

"'Well then you don't see the ghosts and goblins running around the trees, and the funny looking eyes up there in the branches, and the bats and ugly things flying through the air, and the scary noises, can't you hear them?'

"And the elf said: 'I don't blame you for being scared, I'd be scared too if I saw all those ugly things. You see that when little girls have tears in their eyes, they can't see things as they really are.'

"'Just let the tears dry in your eyes, and then we shall take a good look at these ghosts and goblins, and ugly things. See those terrible eyes in the branches of the trees? Why they are just the stars trying to light up your pathway so that you can find your way home; and the big moon is trying to help them. And those big things aren't ghosts, they are just the shadows of the trees. And what you thought were ugly bats and ugly things are just the leaves falling on your pathway, making the path soft for your tired feet. And the noises. Why, that's the wind blowing through the branches, and the trees are trying to sing a song to make you happy as you go along.'

Our trials will make us reach out into a truer and fuller life. We will think of him who when in the garden of Gethsemane, felt the solitude of human life; and then it was that he calmly said: "And yet I am not alone, because the Father is with me."

One time in Israel's history, the prophet Isaiah exclaimed:

"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

It is faith in God that gives us the light, and with faith we may know the truth as we approach our Maker. Faith is the source of knowledge of truth, and the Gospel of our Lord can only be known through faith. The ancient prophet Moroni wrote in his closing hours these words which should be written on the tablets of our hearts:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

So in these days of sorrow, of trial, of discouragement let us have faith; the faith of true sons of God. Then I believe all will be well. "We shall live by faith." One time the noted philosopher Santayana of Harvard University wrote:

O world, thou choosest not the better part.
 It is not wisdom to be only wise,
 And on the inward vision close the eyes;
 But it is wisdom to believe the heart.
 Columbus found a world and had no chart,
 Save one that Faith deciphered in the skies;
 To trust the soul's invincible surmise
 Was all his science and his only art.
 Our knowledge is a torch of smoky pine
 That lights the pathway but one step ahead
 Across a void of mystery and dread.
 Bid then the tender light of faith to shine
 By which alone the mortal heart is led
 Unto the thinking of the thought divine.

It is religion, the love of God and neighbor, which gives life a meaning; knowledge cannot do it.

"Let me, if you please, speak of my own experience," says a great world scholar, "as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it! But to the question, Whence, whither, and to what purpose? It gives an answer today as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin—that curve of which it shows us only a section—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father."

So be ye comforted; God lives, and he is extending his loving hand to us. Will we respond with hearts full of faith?

May the Lord our God bless us all. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

My brethren and sisters, if I were to call your attention to that which has more deeply impressed me than anything else pertinent in the world today, it would be the declaration of the scriptures that "To know Thee, the only true and living God is life eternal." That knowl-

edge is the first great need of the world. And next, the declaration of our Savior that the first and great commandment is to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * And the second is like unto it, 'Thou shalt love thy neighbor as thyself."

But what has very, very deeply impressed me is the succeeding declaration, that "On these two commandments hang all the law and the prophets."

If I am right I can think of nothing that develops more the fulfillment of those declarations than being a missionary. The testimony of all who go upon missions with a sincere desire, as they do, to serve the Lord, is that they have never enjoyed themselves more than on their missions. In such service there is a spiritual development and a growth that is invaluable, especially to the young.

I am pleased to say that in the Eastern States Mission our missionaries enjoy, at the present time, exceptional health, and that their labors are resulting in unusual progress. With less than half the missionaries that we have had in times past our baptisms are almost equal in number to what they have heretofore been. If there are those who have resources that they could use, without too great sacrifice, to aid those who are on missions—some of whom are returning because of lack of finances—and to contribute to others who may go upon missions—if they fail to use those resources they are missing an opportunity, for the money will do double the service, apparently, that it has heretofore done.

The world is in confusion. One preacher says that it is standing on its head. Great philosophers are saying that the civilization of this age is upon the precipice of destruction and that unless great changes take place in our social and industrial organizations it will go over the precipice and into destruction, and we will again have the Dark Ages. President Butler of Columbia University has made this declaration recently. Mr. H. G. Wells, the historian, philosopher and scientist, has made the same declaration, and so also have others.

This is a mechanical age, in which the gifts of the creative power of God, as has been declared by another great scientist, so far exceed the wisdom and the knowledge and the power of man to utilize them that it can hardly be determined whether they are an advantage or a disadvantage.

It is my belief that without greater love of God and of fellow-men our civilization is threatened. We are our brother's keeper. That great law which has governed society so long, the survival of the fittest, does not fit in with the age in which we live. The general level of intelligence is such among mankind that poverty and distress in the midst of abundance and superabundance cannot continue to exist as they do. Hundreds of thousands, I believe millions, are today, in this land of plenty and abundance, suffering from undernourishment. Honest workers, men who are sincere in their desire to provide for themselves and those dependent upon them, are unable to obtain the necessities of life when they abound so greatly, when the plea is now being made that we

should not produce so much. What is the result of this? It is commonly said in New York City and in the great industrial centers of the East, that men who have been receiving salaries of five, ten, fifteen and twenty thousand dollars, are now beggars, and why? It is because there has been a failure to know God and to obey his laws and to love their neighbors. They have spent that which they have received.

Whatever may be the hope of return of prosperity, of improvement in the business condition of the world, there is today in the great industrial centers of the East an increasing number of those who are dependent upon charity because their resources are being exhausted.

What great organization in the world is doing something to intensify and increase the love of God, the knowledge of God, the real belief in an actual God and Father and Creator, and the love of brother? I have said unhesitatingly, wherever I have gone, that there are no people who are developing those qualities like the Latter-day Saints. That is exhibited in the declarations that we have heard from this stand during this conference, of the contributions that have been made to charity through the fast fund donation. There is nothing more beautiful in society, in any of the organizations of the world, to relieve distress, than is found in that thought.

The tithing, the missionary system, the work in our temples—all are developing a love of fellow-men, a love of God and a nearness to him such, in my opinion, as can be found among no other people. Imperfect as we may be, the groundwork, the foundation is laid, upon which we merely need to build, to erect a social structure that will relieve poverty, that will increase the happiness of man, and that will bring us nearer to that system which the Savior attempted to establish and did establish when he was upon the earth, where there were no rich and no poor; and that which he again revealed in this age to the Prophet Joseph Smith in what we call the United Order.

I can well remember the contest that was going on during my boyhood days to establish the eight-hour labor day system. Men then worked seventy hours a week, no Saturday afternoons off. That fight has been won. And to be brief, today we have in our own great country leaders of industry that are coming to accept not only the eight-hour day, with Saturday afternoon off, but a five-day week with Saturday off.

As I say, with the mechanical devices that are making it possible to satisfy the demands of mankind with less labor, we are approaching the time when there will be more of a Utopian system in the world than it has ever seen before. Impracticable as may be, in the minds of most people, the thought of the establishment of what we have called the "United Order," and little as I feel myself prepared for it—certainly no more than others—yet I believe we are coming to it. We are being driven to it. These institutions that have been established—the fast day contribution, the tithing, the marvelous work of our Relief Society women—are only leading up to it and preparing us for it.

I rejoice when I am able to say in the world that a hundred per

cent of that which is contributed to charity by our people goes to charity. I know of no other organization that can make that claim. It is true there is a vast amount of charitable work done gratuitously, but there is no permanent institution established that I know anything about in which there is such a system.

May the Lord bless this great work in which we are engaged, and fit and prepare us for the great events which I believe are pending in the world, and which are in progress—revolutionary changes, changes all over the world. I have no sympathy with the anti-Christian socialism of Russia, or of Europe, but the time is coming when the Latter-day Saints will have impressed upon them more and more, and we will see more clearly, the beauties of the Gospel of Jesus Christ as it has been revealed in these the last days, and will sense the responsibility that is upon us. May we realize it.

I want to appeal again to those who have the means to enable them to assist missionaries who are leaving their fields of labor because of their parents' inability to keep them there, that you contribute to the limit, for it is a marvelous work. I have met since I have been here a number of our young people who have returned from their missions. They repeat to me again and again the joy that they have in the work they did, and the blessings that they were enjoying while they were on their missions. They wish that they could go back, and would do so if it were possible.

May this work grow and prosper, especially the missionary work in which I am especially interested. It provides joy and happiness and a satisfaction that I have never experienced in any other work. It enables me to forget self, more than anything else I know of. It cultivates the love of God. It brings us nearer to God. It gives us a clearer comprehension and a deeper conviction of his reality and existence. Those of you who are failing to assist your children on missions and to assist others who are willing to contribute their time are failing in the performance of your duty.

May God help us, I pray, in the name of Jesus. Amen.

The hymn, "Guide us, O thou Great Jehovah," was sung by the congregation.

Elder Harvey Sessions, Patriarch, Cache Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock Saturday afternoon, October 8.

The congregation sang the hymn, "Our mountain home so dear."

Patriarch Charles R. Jones, of the Summit Stake, offered the opening prayer.

The hymn, "O say, what is truth?" was sung by the congregation.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

My brethren and sisters, I have greatly enjoyed each session of this conference. The inspirational addresses given have buoyed us up and will aid us in determining upon definite lines of action during the next six months, in which the Church can be most benefited by united effort. To one of these fields of needed activity, I wish to direct your attention for a few minutes.

OUR GREATEST OBLIGATION

An eminent statesman in the United States once wrote:

"If we work upon marble it will perish; if upon brass, time will efface it. If we rear temples they will crumble into dust. But if we work upon immortal minds, imbue them with principles with a just fear of God and love of fellow men, we engrave upon those tablets that which time cannot efface and which will endure through all eternity."

That thought, impressively expressed, gives an idea of the theme I should like to stress this afternoon. We are deeply perturbed, in these days, about great social questions. The best minds of the nation are now struggling with problems associated with one of the greatest financial crises that have ever swept this nation and the world. Important as this is, and other social and political questions, I believe that the profoundest problem which this country faces, indeed the greatest obligation upon the government today, national, state and local, is to determine how best to guide, protect, and educate properly, childhood and youth. This may seem commonplace to many of you, so commonplace that you will wonder why I take up the time of so important an assembly to speak of it.

ATTITUDE OF THE NATION'S PRESIDENT

Be that as it may, I believe all agencies interested in child welfare could cooperate in this great work to the great good of our state and nation. There are phases of this problem which affect the happiness and peace of mind of every father and mother in the land. The question

of child health and guidance goes to the very root of our national life. No less an authority than the President of the United States, has aptly said:

"These questions are a complicated problem, requiring much learning and much action, and we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation, that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement."

IN THE REALM OF DELINQUENCY

In calling your attention to this important problem I have not in mind especially the tens of thousands of lads in quorum activity nor the one hundred thousand boys and girls enrolled in Primary in the Church nor the hundred thousand more young people engaged in Mutual Improvement work, or the two hundred and sixty thousand enrolled in Sunday School. Rather I have in mind the tens of thousands who are not enrolled in these quorums and associations, and also the boys and girls who are not affiliated even with church membership. I shall eliminate many of those, and ask you to consider this afternoon only that group who have crossed the border-line and entered the realm of delinquency—I shall not say criminality.

Neither have I in mind merely the church as an agency to guide these children and youth, but all agencies in the state which are engaged either directly or indirectly in winning back this group of boys and girls who are causing us great concern. In the realm of indifference and delinquency are the causes of mothers' heartbreaks, of fathers' chagrin, humiliation and sorrow. Comparatively speaking, there are not many in that realm, but I am wondering if all agencies are cooperating sufficiently to reduce to a minimum the number of boys who have crossed the border-line.

There were 5,705 cases of delinquency before the Juvenile Court during the year 1929-1930, and about as many cases of dependency and neglect. For the year beginning July 1st, 1931, and ending June 30th, 1932, there have come before that court in the Third Judicial District a total of 843 cases—627 boys, 216 girls, between the ages of ten and eighteen years.

COOPERATIVE EFFORT NEEDED

The Utah Council on Child Health and Protection is at the present time carrying forward a plan to establish an organization in each county in this state for the purpose of aiding childhood and youth. Nearly half the counties have that organization now. These county officers may have access to the reports of the Utah White House Conference dealing with the relation of the churches, Boy Scouts, Four H Clubs, and other agencies concerned in the welfare of childhood and youth.

I hope that all men and women associated with these groups, will join us in the appeal for more cooperative effort in behalf of handling the problem of youth. In the report referred to I find this:

"For every case of delinquency there is somewhere a contributing factor to such delinquency. The delinquent acts are but surface symptoms of deeper stresses and difficulties reaching far into the social life of the community, and back into the earlier home and school life of the child. The community owes a debt of protection to children that it does not owe to adults. Guardians of the child have a duty to set such examples of honesty, sincerity and courage as will challenge the child's emulation, and in these patterns of character and good citizenship lies the cure of juvenile delinquency, rather than in the powers of the court."

It is estimated that about one-twelfth of a child's time is spent in school, approximately one-third, or four-twelfths, spent in sleep. Varying amounts above the four-twelfths are spent daily in the home. Let us say roughly that about sixty per cent of the child's time, during the eighteen years that we are considering now, is spent in the home, in sleep, and in school. That leaves forty per cent of a child's life to be spent outside of these influences. I ask you guardians of the home what you are doing to direct the efforts of childhood during that forty per cent of his life in which he is left alone to be really himself.

THE RESPONSIBILITY OF PARENTS

The agencies that are affecting the child you well know. First comes the home. Upon fathers and mothers the Lord placed one of the greatest responsibilities that can come to human beings. Hear again what he says:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when they are eight years old, the sin be upon the heads of the parents."

I believe that parents generally are doing this, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children as regards to the faith that is dear to your hearts. Your example will teach these principles, more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe.

But too many homes are broken. Statistics tell us that "The so-called broken home appears in about one-third of all the delinquency cases which come before the juvenile courts throughout the country." However, in this state (Utah) out of the 5,705 cases of delinquency before the juvenile courts, 4,043 children were residing with both parents in their own homes. Such a report should challenge our best thought.

If in this state the majority of delinquents come from homes that are unbroken, I appeal to parents to think more seriously of the revelation

found in the sixty-eighth section of the Doctrine and Covenants, part of which I have just read to you.

THE SCHOOL A RESPONSIBLE FACTOR

Next to the home the school is the responsible factor in child training. We have in the state forty school districts, with a school population of approximately 150,000. In 1929 fourteen districts had persons specially appointed to deal with attendance and school coordination problems. Of these fourteen only seven districts had the services of one or more persons on full time, and were serving about sixty-five per cent of the school children of the state. Thirty-five percent, in round numbers, are without such service.

THE INFLUENCE OF THE CHURCH

Next in importance—in some respects I place it chief in importance—is the influence of the church. Of four thousand boys under the age of twenty-one who appeared before Judge Lewis L. Faucett of the State Supreme Court of New York, only three had belonged to a Sunday School. I saw in the public press of this city the other day the report that of 6,642 cases tried directly or indirectly over a period of several years by Judge Nielsen of the Juvenile Court only two per cent or 133, had attended Sunday School.

We might give at length ample proof of religious training as a safeguard in the community and as a preventative of delinquency.

There are three fundamental steps to take if we would win back these boys and girls. The first is to become acquainted with them, to know them. I was delighted yesterday by the reports given before the Aaronic Priesthood conference, which gave the number of young boys who had been brought into activity, who two years ago were inactive.

You all know that in 1931 the Church put forth an effort, under the auspices of the Sunday School, to account for every boy and girl who should be enrolled. In one year's effort 18,000 who previously had not been enrolled were brought into the fold.

REACHING THE WAYWARD

Today I heard a report from a man who is interested in the 4-H clubs, to the effect that in one county, in two districts, every girl between the ages of twelve and twenty is enrolled in one or more organizations interested in girls' welfare. I cite these examples merely to show that the boys and girls who step over the border-line may be successfully reached. They are not all bad boys and girls. They are erring young people who need our help.

That brings me to the second step, the *power of personality*. You are not going to bring back erring youth unless you first let them know that you are interested in them. Let them feel your heart touch. Only the warm heart can kindle warmth in another. Wayward boys and girls are sometimes suspicious of people around them. Others get the

idea that they are not wanted. The kind hand or the loving arm, removes suspicion and awakens confidence. Your own experience bears ample evidence of the value of personal companionship.

The third essential is activity. We shall never accomplish the great object that is before us, in relation to childhood, until we realize that every boy and girl must have something to do. Generally speaking every child should be occupied in either sleeping, eating, working, studying or playing. Supervised play during the forty per cent of his active life outside home and school is a very important factor.

COOPERATION NEEDED

Now, let me just say a word further about the various groups that are interested in this work. I quote again from the Utah White House Conference report:

"The work of both the Boy and the Girl Scout is well known. The program is definite, constructive, and very much worth while. Closer cooperation between Scouts and schools is urged.

"Service clubs have done and are doing some work looking to the betterment of boys and girls, but not in the amount and quality which might be done.

"The forest service is ready to do its part in the movement under consideration. It has provided mountain recreation centers, and is anxious to cooperate with the schools in teaching boys and girls how to use the forest areas to a greater degree.

"A splendid attitude is manifested by the newspapers of the state. They are ready and anxious to cooperate with the schools and any other agency in promoting the welfare of our children. They have done much in this respect by fostering wholesome activities, providing suitable reading matter, and encouraging, through publications, the commendable work of others.

"Evidently the most pressing need which has manifested itself to your sub-committee has to do with the bringing about of better cooperation between the public and private schools of the state and the various organizations mentioned."

The need of coordinating these and other agencies in their efforts to better childhood is apparent to every thinking person. The situation calls for a State Welfare Department, the special duty of which will be to employ the most modern methods of dealing with the problems of training youth and particularly to center attention upon the preventions of delinquency and other social ills.

As a summary of the message I have tried to convey to you, I quote the following lines:

"He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy knew not which road was best.
So he strolled on the road that led him down,
And he lost the race and the victor's crown,
He was caught at last in an angry snare,
Because no one stood at the crossroads there
To show him the better road.

"Another day at the self-same place,
A boy with high hopes stood;
He, too, was set for a manly race,
He, too, was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go;
So he turned from the road that would lead him down,
And he won the race and the victor's crown,
He walks today the highway fair,
Because one stood at the crossroads there,
To show him the better road."

God inspire us all to make the Church of God effective in saving the youth of the land, in instilling in their hearts faith in God, in his Son, and in the restoration of the Gospel, I pray, in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

This is a very great privilege and a very grave responsibility. I will be happy if the Lord shall inspire me with his Holy Spirit and enable me to speak that which he would have me say. I believe in the spirit of inspiration. In this mature period of my life I have long since learned, in this Church, that if I am left alone I am weak indeed; but not if inspired and in the cause of truth. There is no power that can overcome the man who is inspired of the Lord and who speaks in defense of righteousness.

I come with a cheering report from the California Mission. No man could live in California a winter and a summer and not feel led to speak well of that great country, as well as of her people. The California Mission includes most of California, most of Arizona, and most of Nevada, and represents millions of choice people. Our place in that mission seems to be firmly taken. Our numbers there increase steadily. Our stability seems to be assured. The happiness of the people is continuous. I find a satisfaction among them that is very gratifying. Thousands, many thousands, I think possibly forty thousand people, members of the Church, are in that locality; perhaps more than that; many of them in organized stakes. The mission proper, outside the boundaries of these stakes, includes about twelve thousand people, among them some of the choicest in the world.

The presidents of those sixty-three branches, with their counselors and the heads of the auxiliary organizations, include men and women who know the truth and live it, who love the Lord and love his children, and are respected by all men.

From the point of good works and improvement, measured upon every line that we measure in this Church of Jesus Christ, things are favorable. The righteousness of the people is increasing. They may be worried; many of them, being wage-earners, are left on reduced wages and shortened hours that they are permitted to labor, and many

of them only have occasional opportunities to labor to earn their living. Financially I should say that perhaps they were never worse off. Spiritually I should say that I think they were never more prosperous. From point of health I bring you good report.

Now, relative to the missionary work, I could easily call for help, and know that it would be a hard matter to receive it. I think I have made a report that the missionary force there has dropped from the high point at one time when men and women commissioned of the Lord went from place to place over that great area, lifting their warning voices, when we had as high as two hundred and twenty-one. Today it will sound serious to you when I shall make the report that there are but twenty-five full-time Elders and eleven sisters in that field.

If we had to look after the work of all of that great group of people and try to do the work that was formerly done by missionaries that were sent out from Zion, you will understand readily that we would be in a very helpless condition. But we have fortunately not been left to suffer as these figures would indicate. We have called for help from among the many down there who know the truth as you and I know the truth, and who live it as faithfully as we have ever dared to live it or ever could live it; who hold the same priesthood, have the same love of God in their hearts, the same love of his children, and a courage that is built up by being out in a world that offers resistance—I say among that group, when we called for help, the response was wonderful. One hundred and six Elders and thirty sisters have been appointed, and the service they are rendering is marvelous in its result. They stand upon the streets as fearlessly, as boldly, as your sons and your daughters have done in days gone by, and testify of the restored Gospel of the Lord Jesus Christ. In their homes, as they go to and come from their work, at the bench, or wherever they labor, they manifest righteousness before all men. Their lives are eloquent sermons. When they appear at the door of a house and introduce themselves as commissioned servants of the Lord Jesus Christ, it may be at the home of a neighbor who works side by side with them; and whenever that is the case the door opens, the Elder enters, he offers his message, invites the members of that household unto the Lord Jesus Christ, and testifies to them of this great work. So the efficiency of that great mission and the results of the labors of the missionaries in that mission indicate that the work has not slackened but that it moves on.

Never have I had greater joy in all my life, in all the Church work that I have ever done. It has seemed to me that the greatest joy comes in the proclamation of the Gospel. That early experience of my younger manhood days, in far-off Holland, three years of service, has always been one of the bright spots of my life. That same love and joy was renewed a few years hence when I was permitted to labor under the kindly direction of President Callis in the Southern States Mission. And now, out in the California Mission, that comes back with the same gratifying, satisfying, blessed results.

I bear testimony to you of these young men with whom I am

permitted to labor, clean in attire, clean in body, honest in heart, qualified in intelligence and in learning and in understanding of the truths of the Gospel. With these fundamental requisites, lighted up by the inspiration of the Almighty, they go forth with hearts aglow, and their testimony is burning. To be associated with them, to feel the spirit of their young manhood, and the strength of their faith, stirs my soul to the very depths. The Saints love them, I love them, and I tell you we are one. The Lord loves them and he magnifies them. Their influence is holy wherever they go. They love these truths. They fear no man. They have a courage that never surrenders. They, I tell you, are the very salt of the earth.

It is very impressive to see these young men, in the strength of their manhood, and these young women, when the day comes that you can tender unto them an honorable release—to see them as they stand and know that this relationship is being broken in part, and hardly know what they shall meet when they reach home—and they break down and say: "May the Lord grant that I may retain forever this spirit that leads me not only to love God my Father, but to love his children and seek their salvation and their welfare." It brings them home qualified to carry responsibility. My prayer is that they shall be used, that in this high point of qualification to serve they shall never rest, but that they shall go on with this service forever and forever.

I leave my testimony with you of the joy that I have in declaring that which I do know. I tell you that there is no joy that equals the joy of having that which you know the world needs, and offering it unto them as the power that will lead them out of their troubles, settle all the doubts in their hearts, and lead them on to salvation. This is the glorious work that we are proclaiming, and it is for the world, for the salvation of the world, and God leads it to victory. That is my testimony, in the name of Jesus Christ. Amen.

Sister Bessie Morley sang a sacred solo, "To every heart."

ELDER HUGH B. BROWN

President of the Granite Stake

In harmony with the song which has just been so impressively sung, may I refer to the words of the poet Cooper, taken from that sacred hymn, "God Moves in a Mysterious Way:"

Judge not the Lord by feeble sense,
But trust him for his grace.
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain.
 God is his own interpreter,
 And he shall make it plain.

I should like to read two verses from the book of Joel:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

For four years and more 1914 to 1918—the greatest of world wars raged on the European and Asiatic frontiers, to which the continents of America and Africa contributed their full share. Twenty million of the physically finest men of the nations were among the casualties. Then came so-called peace. But during the fourteen years that have ensued we have had some twenty wars and the distracted, nerve-racked, panic-stricken world has witnessed the most disturbing period of alleged national and international harmony ever known.

Perhaps never in history have the leaders of nations been more earnest in their desires for lasting peace, but never before have men been so much concerned about the future. They see in coming events dangers to our civilization. May I refer briefly to what some of them have said? The Prince of Wales, speaking to the young people of the British Empire, this year, at Albert Hall, in London, said:

"We have before us today a world sick with fearful doubts, weary with repeated disappointments, a world of troubled nations, whose vital need is courageous faith. It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land wide-spread distress and perplexity."

In their call to prayer at the opening of the year, the Moderators of the Churches of Scotland wrote to their people:

"The complicated problems and haunting uncertainties which loom ahead in 1932 cause stout hearts to quake and quail."

Dr. Widtsoe, writing from Europe in April of this year, said:

"The distress that covers these European lands has never been more serious in written history. There will have to be some tremendous readjustments before peace and prosperity will rule these lands again."

Frank H. Simonds, the noted international writer:

"No one in Europe, holding responsible office, is blind to the fact that the whole continent is sinking into an almost indescribable state of economic and financial prostration."

W. T. Ellis:

"Mankind is befuddled and bewildered, and even cloudy today, because it has lost the landmarks of faith, and the sense of a Supreme Being and

His eternal law. We have got to get down to the everlasting verities of life. That means that the world must hear with new distinctness and understanding, 'thus saith the Lord'."

I refer to these expressed opinions of well informed men not to emphasize the seriousness of the situation but that the challenge of it might be recognized. Surely the duty of the church today is first to call attention to existing conditions; and secondly, if possible, point the way out.

The *Christian Advocate*, a Methodist paper, makes this statement:

"The Church of Jesus Christ is under a heavy responsibility, in these times, to lead the masses out of economic bondage in which they suffer. That is its commission, as truly as it was the high calling of Moses to free the serfs of Egypt from their industrial slavery. The economic motive, which is the motive of finding a chance to live, is the weightiest consideration in the midst of the millions. Already we clearly see the set of the tide. He is blind who does not see it. He is worse than blind who will not."

World leaders are directing their attention to the vital need of religion. One says:

"The world in its misery and impotence awaits that redemption and relief which religion only can give."

Professor Ladd of Yale says:

"The call of the world of men today, which is most insistent and intense, if not most loud and clamorous, is for a rehabilitation of religious faith."

One of our scientists detects the dawn of what he calls "scientific spirituality" and he says:

"Happily there is dawning upon our age a scientific spirituality, a new type of mind, that studies the truths of faith with the care, caution and candor of science, keeping the warmth and glow and power of faith."

Another recognizes the value of religion in these words:

"While I rejoice in the advance of science, I deplore the desuetude of regular religious services, with their encouragement of worship and prayer, for the good reason that personal experience and the study of history convince me that this absence of the religious habit leads to an ugly chaos in private and public morals and to a subtle lowering of the sense of beauty."

And further we read:

"What great deliverance could come to the unnumbered thousands suffering from hidden complexes, exaggerated inferiority, inward conflicts, fear, phobias and anxieties, all leading to ineffectiveness and unhappiness, if religion were to harness its incomparable dynamic to the fine tools of personal and analytical psychology."

We were reminded yesterday by President Hinckley of some of the characteristics of our fathers. How they met and overcame their difficulties and obstacles. We were told they were men of courage and resourcefulness, men whose religion was a dominant factor in every decision; men who understood something of the dynamic of

religion as mentioned by our modern writers. Our fathers recognized the value of spiritual leadership and the course of their intensely practical lives was determined by it. They had faith in God and with that faith courageously met their problems and hopefully faced the future.

This challenge of our background issues directly to the young men and women of the Church in this crisis. It will not be long until this work will pass to the shoulders of your sons and daughters. It will not be long until these presiding officers, who have borne the brunt of the battle for so many years, will be released and the work will devolve upon the young men and women of the Church. How well are they prepared?

I corroborate and should like to emphasize the splendid tribute which President Harris paid to the young people of the Church. My contacts with them inspire me with the thought that this is truly the work of God, and that he is raising up an army of young men and young women to carry it forward. We recently called upon them in one of the stakes to respond to the great duty of helping their less fortunate brothers and sisters. Their faith in the Church was manifested by their hearty response and willing sacrifice causing us to feel that the older members need not fear for its future. These young people, with the help of God, will carry on. They have not forgotten the promises of the Lord, made through the same prophet Joel, from whom we read this afternoon. Later in the same chapter he says:

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

For years we have been teaching our theology, and successfully teaching it to the world. We must now make practical application of our religion; must again refer to and apply in our daily lives the words of the Master as recorded in holy writ. May I read some of them:

"Love one another."

"By this shall all men know that ye are my disciples."

"By love, serve one another, for all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself."

"When ye are in the service of your fellow beings ye are only in the service of your God."

"All things whatsoever ye would that men should do unto you, do ye even so to them."

"Bear one another's burden, and so fulfil the law of Christ."

"Above all things, clothe yourselves with the bonds of charity as with a mantle."

"Remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken."

"Inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

It seems to me that the application of the principles of the Gospel

of Jesus Christ is the most important task before us today. As I listened to Elder McKay this afternoon, telling us of the millions of young people outside the churches whose hearts are not being touched by religious instruction, I thought, this Church must furnish leadership for the world, must show the way out of this serious economic situation by calling attention to the message of Jesus and by applying the principles taught by him.

The young people of the Church have asked, What is the Church doing to lead the way out? And the answer has been given in this conference that from the time of its organization doctrines have been taught, advice and admonition have been given, which, if followed, would most definitely meet the need of the hour. The leadership is here if we have the courage and faith to follow it. I am sure the young people of the Church have such faith. I feel that they will respond to the call that is now made of them. I believe that they will do, as the Apostle Paul advised when he said:

"Finally, my brethren, be strong in the Lord, and in the power of his might. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I testify to the truth of the Gospel of Jesus Christ. I testify that I know this is his work. I know he is at the helm. Though there may be troubulous times ahead of us, we have the absolute assurance of victory. There may be and will be "days of darkness and gloominess" as predicted in the first scripture read, but we know that he whom we serve will see us through. Let us not be content to call attention to the predictions made concerning the calamities which are to befall the nations, but rather emphasize the glorious promises of final victory and peace.

God grant that we may put on the armour of faith, that through living the Gospel of Jesus Christ we may provide leadership for the world, for I believe it will yet be demanded of us. I pray for his Spirit and blessing upon us, that we may not be afraid, that we may not talk gloom or despondency or discouragement, but we may emulate the lives of our fathers, and with courage and resourcefulness and absolute faith in God go forward to meet the battles and problems of this age. I promise you, my brethren and sisters, that with that faith we will conquer. May it be so, I pray, through Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

We have heard many strong testimonies, many fervent admonitions, much good advice, quotations of numerous scriptures, every one to the point, in this conference. You will agree with me in the thought that it is good for us to be here and to have been here in the earlier sessions. When this conference shall end we are not going away disappointed, but enriched and encouraged, I trust, in the duties that lie immediately before us.

RELIGION A SUPPORT

Of late I have found the thought welling up in my mind, even more forcefully and persistently than usual: Of what use to me is my religion under these times of special stress and test? I take it that even if you had not known before you came here that we are living under times of pressure and strain you would know it by this time, for several speakers have emphasized the fact. If you had not realized that there is something called the depression abroad in the world, you must have found it out by this time, for that also has been mentioned by speaker after speaker.

The word "depression" has become decidedly trite, but I do not know any other word in the English language that exactly expresses the condition we wish to describe. Now, we must recognize that as an existing condition. It is no mere theory, but a solemn fact. It is not merely a local condition, it is not only nation-wide, but world-wide.

PRESENT CONDITION FORETOLD

It may be small comfort to remind you that this thing was definitely foretold. It may perhaps not soften the fact of your financial difficulties to tell you that you have heard of these hard times from the mouths of those whom you sustain as your leaders, utterances made from this stand, and from the pulpits in your several stakes and wards for so, these many years past. Some of you will know that I, with my brethren, have been very plain in citing to you scriptures, perhaps apologizing in a way for appearing a little pessimistic, yet begging you to understand the predictions as being the nature of optimistic warnings in the way of caution and counsel.

True, this reminder may not be of any more comfort to you than that to a boy who is writhing in the after effects of eating green apples to be told that he was warned against green apples.

FAILURE TO UNDERSTAND

Remember that the Lord said to his disciples in the day of his personal ministry: I tell you these things beforehand, that when they come to pass you may see and understand.

He knew very well that not many of them would open their ears

and their hearts and understand at the time what he said. He told them of the troubles that were about to befall Jerusalem. He told them of the persecutions that were coming upon them, his chosen ones. He told them of the crucifixion that was awaiting himself, and they could not or would not understand but tried to explain away his words as passing remarks incident to the times. Do you not remember how he tried to make them understand that he was speaking in earnest, and that he wanted them to take his words literally?

On that solemn march of his on the way to Jerusalem and the tomb, traversing the roads slowly, and halting wherever he found people willing to listen to him, he stopped and beckoned his followers to come up, and said to them: Let this thing sink down deep into your ears and hearts—I, the Son of Man, am on my way to Jerusalem to be handed over to wicked men, I am to be crucified and on the third day shall rise again.

Then he passed on, and they talked among themselves wondering—What in the world does he mean by rising again? Even after he had risen from the sepulcher there were many who doubted. When the women came from the tomb with the gladsome news some of the disciples treated the story as but an idle tale based on emotional imagination.

Well, that may be a trait of human nature developed through the centuries, but I trust we can rise above it, and open our eyes and our hearts and come to an understanding of what the Lord has told us, of what he is telling us, for he speaks today in terms that are literal and in the language that we best can understand.

HUMAN WISDOM MAY BE AT FAULT

Oh, there are so many tongues spoken among men; the world is a babel; but of the tongues used by the Lord in his communication with men he selects for each occasion the language that they ought to understand. He spoke through the voice of prophecy, year after year, decade after decade, century after century, telling of the wars that would surely come in the last days, warning the people against the conditions that would make those wars certain. But would men hear? On the very eve of the outbreak of the World War there stood in this very pulpit one of the world's greatest thinkers, who declared conditions to be such that there never could be another great war between and among the major powers of the world; that the financial interests of the world were such as to forbid. Then having demonstrated, by the citation of statistics and figures many, that there could not be such a war, he proceeded to demonstrate that if war did break out in spite of all, it could not last more than six weeks; for there was not enough wealth in the world to keep a war going with present-day weapons and under conditions of modern fighting, more than a few weeks.

I heard him speak, and I had occasion afterward to say to him: "Doctor, you have left out some important factors of your problem." He said: "What are they?" "The words of the prophets; for the war will come. It has been predicted conditionally, and the conditions

are such as to make its coming certain." And I heard the refrain of ancient prophecy: "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

BODY, MIND AND SPIRIT

We recognize that a human being is more than a physical creation. The man who thinks otherwise is behind the times, in the first place, even in the matter of the fads and fashions of changing conjecture. Do you think you are nothing more than a makeup of bones and muscles, of nervous tissue and blood and other anatomical structures of your body? You are more than that! You know it, and the man who says he is nothing more really feels or fears that he is. He feels that he is something more than that, though he may try to persuade himself otherwise. There is something in this human frame of ours that existed before the body was formed. Some people have called it soul, spirit, mind, and some by names that are less common among us—gnome or devil; but it is there. It is the immortal spirit that existed in the primeval kingdom, in its period of pristine childhood, before ever it came to take its place in this school of mortality, and to assume the student's garb of flesh.

A man is more than body and mind; he consists of body and mind and spirit, though we may regard the mind as being an attribute of the spirit. We know that our educators have risen above the thought that education should deal only with the mind. We have had intellectual giants developed among us who were of small practical use, comparatively speaking, and some of them have proved a detriment and hindrance to the progress of the race. We have had physical giants with the strength of huge animals but with minds dwarfed, and spirits shrunken and shriveled.

SPIRITUALITY NEGLECTED

Educators today are recognizing the need of symmetrical training, developing the body and the mind. But that would not be a symmetrical education because aside from the mind, even though the mind be an attribute of the spirit, there is the spirit itself, and the race has not developed spiritually in due proportion. Let the evolutionists show to what extent man has developed spiritually during the last several centuries. And the fact that man has become unsymmetrical in his development is the all-important fact, I take it, lying at the basis of the disturbed conditions in society today.

AN INSTANCE

By the way, only yesterday I noticed an item regarding two great structures in the city of London, not very far apart, St. Paul's Cathedral, a triumph of architecture, a monument to the great architect, Sir

Christopher Wren, and the Bank of England, in the same section of the city. It has been discovered that both those buildings are leaning over, their foundations seem to be sinking, with the possibility of their eventual fall, and capable engineers have been called into consultation.

I noted that Professor Miles Walker, who is the president of the engineering section of the British Association for the Advancement of Science, had something to do with the consideration of that problem, and he draws attention to the fact that the cases in point are not the only kinds of displacement to be considered in this world of ours today—the sinking of great buildings. He suggests that some of our social structures, spiritual structures, if you like, are sinking and coming out of plumb, and there is danger of their collapse. He proposes that the British Government organize an experimental colony to be managed by engineers—remember, he is an engineer and the president of the Engineering Section of the great British Association for the Advancement of Science—a colony to be directed by engineers, to demonstrate how far it is possible to maintain, say one hundred thousand people, with all the best of modern facilities of life, in a state of semi-isolation, separating them from conditions that bring about the “restraints and social errors of modern civilization.”

It is very interesting to note that the recommendation was overwhelmingly rejected and the great man was given to understand that science, in one sense, has already gone ahead too fast, and that the spiritual part of man has not kept up. One of our American newspapers, a leading one, the *Philadelphia Public Ledger*, makes comment on that in these words:

“An ancient seer, who knew nothing of modern engineering or of the achievements of science laid down the rule that in a successful society men would do justly, love mercy, and walk humbly with their God.

“Every Utopian experiment has failed because it has not stressed the spiritual side of life with its sense of social obligation and the need of unselfishness. They have ignored the weaknesses of human nature.

“If Professor Walker were dealing with machines, his plan might succeed. Man, however, is not a machine. The experiment in Russia to make a machine out of him is slowly but surely breaking down.”

SUPPORT UNDER ADVERSITY

“Man, know thyself.” Oh, that we may know ourselves and know that we are children of the Eternal One, and that this body is a secondary creation, a later construction, and that it is not the only thing about man, nor the principal thing, for the body will die—though surely it shall be resurrected—but the spirit can not die, and the spirit is really the man.

Now, what is my religion doing for me under these conditions? It should be a support. It should show me that notwithstanding these stresses and seemingly unfavorable forces there is purpose and plan in the experiences through which the human race is passing. It should teach me to be more considerate because of the suffering about me, in which perhaps I share, and to be more willing to help. It should

teach me to be more tolerant, to be kind, to be kinder than I have been, and not to fight complainingly against the conditions that befall. You know that winter is coming by and by. Will you grumble and complain because of the ice and snow? It has to come, and the wise man will prepare for it.

LIBERALITY TOWARD OTHERS

My religion ought to teach me to have greater respect for my fellows, and to realize that this is the day of which the prophets have spoken, when all that can be shaken in the institutions of men shall be shaken. Are they not shaking all about us? Have your banks not shaken and fallen? Have your theories of philosophy not been found faulty? Have the conjectures of scientific men not been reversed, changed, and in some instances shaken to pieces? Only that which has been established by a power greater than man shall endure.

My religion ought to teach me to regard my fellow as entitled to his views, as well as I am to mine, in matters political as in all else. I believe in men taking part in politics. We have to do so in order to function in government, even as has been said. But I say to you Latter-day Saints if you, my brother, claim to be a Republican, be a straight, honest one. And if you, my other brother claim to be a Democrat, be a genuine Democrat. I know too many honorable Democrats to believe that all the good is in the Republican party, or the reverse. Some people even say: "Both can not be right." "Oh, is that so? Then if the Republicans are right the Democrats must be wrong." Would the proposition stand analysis? According to that, if the Democrats are good the Republicans are bad, out and out. Well now, I know good people and I know bad people, according to my mode of analysis, in both these parties, and I have been led to say sometimes that I think each is a little worse than—perhaps I should say better than—the other. Do not think because your neighbor does not vote your ticket that he is reprobate and bound for destruction. Do your duty as citizens, as I try to do mine, and do not feel that your neighbor is not entitled to his views. Do not let rancor and hatred find a place in your heart because of political differences.

VALUE OF OPPOSITION

Perhaps no greater truth was ever expressed than that revealed through the prophet Lehi: "It must needs be that there is an opposition in all things." As it is we sometimes have trouble in getting any considerable part of our citizens to the polls, and how many do you think would go if we had only one party and one ticket in the field? There must needs be opposition. Let it be honorable opposition. Let differences of opinion be held in honesty. Oh, let us be men, remembering our divine origin, and conducting ourselves accordingly.

May we go hence encouraged to greater effort, to endure and to meet what comes, in the right spirit, and to serve the Lord our God in our actions, as we profess to do according to the words of our mouths, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

I assure you, my brethren and sisters, that it will be an extreme relief for me to have this over and to sit in peace for the remainder of this conference. I have noticed that everybody who has sat close to me and been called on has felt just about as I have. I trust that the Lord will give me strength to bear to you a true and honest testimony and to say something that may be worth while, to encourage this congregation and to encourage me.

I need encouragement as much as any single member of this Church, and I thank God that in the past he has come to my rescue when I have most needed his aid. I pray that as the future comes he will never desert me or desert you.

I have enjoyed very much the words of this conference. I was especially pleased with what Dr. Harris said this morning about the youth of Zion. As Brother Hinckley told you this afternoon, our work as mission presidents brings us into direct contact with your sons and your daughters, and like Dr. Harris, I can bear testimony unto you that they are honest, true, sincere young people, and that the destiny of this work is safe in their hands. I feel it. I am sure of it. Of course it is our obligation to safeguard their growth and development that they may have this faith that is so necessary, that when they go into the world they may go in faith; that their lives may have been pure, so that they may be exemplary and be a light to the world.

The results of their efforts depend very largely upon the example which they set. It matters not so much what their learning may be. God will give them words when the time comes, if they are faithful, so that they may answer questions and preach sermons that will touch the hearts of the people with whom they come in contact. Not all people are touched by the same thing. Not all people can be approached by the same missionary. So that it takes them all to make a world; it takes them all to make successful campaigns in the mission field.

Sometimes we have missionaries come to us and we wonder where we will place them and what they will do, only to find, after they have been in the field a short time, that their very humility makes them our most useful instruments. They find people that other more educated, more illustrious, perhaps, missionaries would never touch; and after all, this Gospel is for the meek and the lowly, the humble and the poor; not, of course excepting the rich if they desire its benefits and blessings.

We have heard of the depression. We feel it in the mission field. I have nothing but honor and respect for the fathers and the mothers of our missionaries, who are undergoing the sacrifice, the deprivation that is sometimes necessary to keep their sons and daughters in the mission field. They are heroes, these mothers and fathers. They have faith, and it is that faith that has made it possible for their sons and daughters to go into the field and preach and proselyte as they do. I could give you many illustrations of the sacrifice that has been necessary

but that would perhaps be out of place at this time. But the parents are undergoing sacrifice, and I want those whose boys are in our mission field to understand that we appreciate that service to the very fullest and are grateful for it.

These boys and girls are carrying to the world a testimony of the Gospel. It is the greatest thing in the world. If it could be given to the world so they would all understand it our troubles would soon disappear. That testimony we are trying to give them.

The scripture has been read here in your hearing today, that eternal life consists in knowing God, the Eternal Father, and Jesus Christ whom he has sent. If we knew God we would serve him, and serving him we would gain eternal life. It is just as sure and certain as that dawn follows darkness. It is upon the testimony of God that we found our work. Christ asked his disciples, after he had lived and labored among them :

"Whom do men say that I the Son of man am?"

And in all his following there was perhaps only Peter that gave the answer that he desired :

"Thou are the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * And upon this rock I will build my church."

What was it that was revealed to Peter? It was the identity of Christ as the Son of God the Father. He had been in their midst his lifetime, and there was none, perhaps, outside of Peter, that really realized and appreciated who he was; and Peter, during most of his association with Christ, had little idea of his real personality. "Upon this rock I will build my church"—upon the testimony that Christ is the Son of God, "I will build my church," is the way I like to interpret that.

When the time came that Christ's church should be established among the Nephite people, which was far from its native home, Christ himself came down among them and ministered unto them. He showed them his personality, his being, and when he left they had a testimony that Christ was and is the Son of the living God. They passed through many vicissitudes, just as did our brethren on the eastern continent, and the testimony of Christ passed from them.

The time came when it was necessary again to restore the Gospel to the earth, and the most important and all-embracing thing that happened was a revelation to Joseph Smith of God the Father and Jesus Christ. "Upon this rock will I build my church," upon the testimony of God and Christ, his Son.

That is the testimony that your sons and daughters are carrying to the world. That, to me, is the most important testimony that we have to give to the world, that Christ and God are real, actual personalities, who have an interest in us and in our well-being. If we will

adhere to that testimony and preach it boldly to the world—we do not have to do it in a manner that will offend, of course, but we must not fear to give that testimony when we go out—I am sure that in the end our purposes will be accomplished, that this work will prevail, that the great and glorious things that have been predicted of it will come to pass.

May God grant this and carry us through safely, I pray, in the name of Jesus. Amen.

“Doxology” was sung by the congregation, after which Elder Joseph Reece, Patriarch, Hollywood Stake, pronounced the benediction.

The Conference adjourned until 10 o’clock a. m., October 9.

THIRD DAY

MORNING MEETING

Sunday morning, October 9. Every seat in the great auditorium and galleries of the Tabernacle was taken, and every available space in the aisles was occupied before ten o'clock. Hundreds of people who were unable to find accommodation in the Tabernacle occupied the large Assembly Hall on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

As a prelude to the fifth session of the Conference the following program of choral and organ music was rendered by the Tabernacle Choir and Organ and broadcast by radio from coast to coast over the Columbia Broadcasting System, through Station KSL of Salt Lake City:

- "Arise, O glorious Zion"—Choir.
- "To Thee, O Country"—Chaminade Chorus.
- "Kol Nidre" (traditional Hebrew melody)—Organ.
- "Choral Cluster" (Bach)—Choir.
- "Minuet" (Boellman)—Organ.
- "O be gracious" (from "St. Paul"—Mendelssohn)—Choir.
- "Pilgrims Chorus" (Tannhauser—Wagner)—Organ.
- "I praise thee, O Lord" ("St. Paul"—Mendelssohn)—Choir.

The Choir was directed by Anthony C. Lund, with Edward P. Kimball at the Organ. Organ solos by Frank W. Asper.

At the close of the broadcast President Anthony W. Ivins read the following telegram which he had received from President Heber J. Grant:

"Sincerely trust you have had wonderful Conference, as I know you have. We will participate with you first half hour this morning. Ask Professor Lund to have opening hymn this morning 'An angel from on high,' next 'Let the mountains shout for joy.' Again our love and greetings to the Saints and my blessings upon the people everywhere.

Heber J. Grant."

A duet and chorus, "An angel from on high," was rendered by Charles Martin and Ida Hepworth, and the Tabernacle Choir.

Elder William H. Haigh, Patriarch, Cottonwood Stake, offered the opening prayer.

The Choir sang the anthem, "Let the mountains shout for joy."

ELDER REED SMOOTH

Of the Council of the Twelve Apostles

My brethren and sisters, my heart is full of thanks to my Heavenly Father for this occasion. "What hath God wrought!" came to my mind as I was sitting here upon the stand, knowing that from this remarkable

building there went to all the world a program that would do honor to any people, for there is no civilized people in the world that could put a more religious, a more fervent program upon the air, praising God the Eternal Father.

THE SAINTS IN WASHINGTON

First, I want to extend the greetings of the brethren and sisters and your sons and daughters at Washington to the people of this conference. They no doubt are listening in to the program of this day. I can imagine seeing five or six hundred of them in the hall, listening to every word, and enjoying the remarkable musical exercise that was given here this morning.

I want to assure the fathers and mothers of the boys and girls that are in Washington that they are as deeply interested in the welfare of the Church and are studying the principles of the Church, as well as if they were living in any community within the state of Utah. I think that the percentage of our young people and people in general in Washington who attend the services is as great if not greater than in any other place in the United States.

TESTIMONY THROUGH PRAYER

I thought this morning that I would refer to the question of prayer, for it is so vital to a man and woman, no matter what position they hold, in order that they may maintain a testimony, if they have one, of the Gospel of Jesus Christ; and if they haven't yet that testimony, I know of no better way in all the world to receive it than to plead with our Heavenly Father that it may be granted unto them. I know whereof I speak, because it was only through the humiliation of my soul and the prayers ascending to my God, at the request of the mother who gave me birth, that I received a testimony that this is God's work; and every prediction made by the servants of God in any age since it was established upon this earth, shall be fulfilled.

I often think, my brethren and sisters, of the hymn that we so often sing:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways,
 While angels in their songs rejoice,
 And cry, Behold, he prays.

The Saints in prayer appear as one
 In word and deed and mind,
 While with the Father and the Son
 Their fellowship they find.

Nor prayer is made on earth alone;
 The Holy Spirit pleads,
 And Jesus on the Father's throne,
 For sinners intercedes.

I think the American people, and perhaps the peoples of the great cities of the countries of the world, do not recognize the full benefit that prayer gives to the man or woman or soul that believes in God.

THE EXPERIENCE OF GANDHI

I was rather interested, my brethren and sisters, in what may prove to be the last words uttered by Gandhi. He came from far-off India to London, England, to plead with the English government to give his people, as he called them, more liberty, more assistance, and help the people in that far-off land to reach and learn, if possible, the things of God and what he desires in this world. The Indian leader makes this statement:

"Prayer has saved my life. Without it I should have been a lunatic long ago. I have had my share of the bitterest public and private experiences. They threw me into temporary despair. If I was able to get rid of that despair it was because of prayer. Prayer has been part of my life, as truth has been. Prayer came out of sheer necessity. I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearnings for prayer. Life seemed to be dull and vacant without it. I had attended the Christian religious services in South Africa, but they failed to grip me. My Christian friends supplicated God, but I could not do so. I failed grievously. I started with a disbelief in God and prayer, and until at a late stage in life I did not feel anything like a boy in life. At that stage I felt that as food was indispensable to the body, so was prayer indispensable for the soul. In fact, food for the body is not so necessary as prayer for the soul, for starvation is often necessary in order to keep the body in health; but there is no such thing as prayer starvation. You cannot possibly have a surfeit of prayer."

Now, my brethren and sisters, from every word of that strange man it seems to me that the people over whom he has so wonderful a power, the peoples of India, are almost ready to receive the teachings of the Gospel of Jesus Christ. Every Latter-day Saint knows that it is impossible for a man or a woman to enjoy the Spirit of the living God without supplication to him, asking him to forgive his shortcomings and to assist him in his every-day walk of life. I want to acknowledge at this time that it was that mother of mine who taught me the lesson that it was necessary, if I ever expected to receive the divine blessings of our Heavenly Father, to learn to supplicate him for them; and thank God I have followed it out.

THE CONDITION, RELIGIOUSLY

What is the condition of the world today? Let me not say, although I think I know. I mean the condition of the world today as far as religion is concerned, so far as their belief in God is concerned. It is but a few years ago that Brother Widtsoe and I visited Europe. The day that we were in Stockholm a great convention was held of the Christian church. I was very much interested in a statement that was made by Dr. Law of Brooklyn, and I think perhaps it would be proper for me to read it at this time. It may be enlightening to you, and I hope also to the good peoples of America and the world, for I think there is a great deal of truth in what the doctor said:

"The Christian church has no message today for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure," said the Rev. Dr. Curtis Lee Law of Brooklyn, in addressing the Baptist World Conference at Stockholm. "Denominations are being rent asunder today," he said, "and those who have long been brethren are in warring camps, contending not over non-essentials but also over the very foundation principles of Christianity. If this theological war is fought to a finish," he said, "at least the present generation will perish for lack of vision.

"Believing in the sincerity and high moral character of these warring theologians," he said, "I beg of them, in the name of Christ and perishing humanity, that they will quietly, lovingly, prayerfully, gather about the table, with God's book before them, and let that settle every disputed question. That book is the ultimate ground for authority." So says the renowned doctor.

THE POWER OF PRAYER RECOGNIZED

Our government, in its beginning, recognized the power of prayer, for in the first gathering of Congress, the Senate and the House, prayer was offered before a thing was undertaken in the way of legislation. Among those wonderful men who met at Carpenter Hall on September 5th, 1774, were some of the greatest Americans, men who were perfectly willing to give their lives for their country. They bowed in prayer, and more than half of them knelt when the prayer was being offered.

The time was, my brethren and sisters, that you could go from one end of the country to the other and there was prayer in almost every home, no matter what denomination the people belonged to. It is just the reverse today. I plead with you, my brethren and sisters, I plead with you today, and I do it in the name of Jesus Christ, that you shall not forget to appeal to the Father in heaven, through the Master, for guidance every day of your life. America is a Christian nation and the great countries of the world are called Christian nations. Are we so living and are they showing by their acts and by their lives that they believe in the teachings of the Master?

I believe that every prediction that has been made in relation to the destiny of the Gospel of Jesus Christ as revealed in this age, shall be fulfilled. I am proud, my brethren and sisters, to be one of those who preach the Gospel at least by their lives, and that is a wonderful way to preach it. I thank the mother that gave me birth that she instilled those principles into my very soul.

May God's blessings ever be with his people. May his choicest blessings be over the nation, and may I also add, over all the civilized nations of the world, and may they humble themselves and live according to the teachings of the Master; and if it were done—and I might add, it must be done before there shall be peace in the world.

God bless you all, I ask, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I assure you, my brethren and sisters, I feel most humble in standing here before this vast congregation and as I reflect upon the great miracle that we have witnessed this morning, in the broadcast from this building, which has gone out over the world. I feel grateful for every blessing that comes to me and to us, as members of the Church, through the Gospel of Jesus Christ. We believe in peace. We preach peace. I hope we are living in peace.

MEN'S HEARTS FAILING THEM

After listening to the sayings of some of the world's great leaders and thinkers, as their expressions have been presented by some of the speakers at this conference, I am impressed with the fact that the hearts of men are failing them. I think that is quite evident. We see it in publications in the newspapers and magazines and in the expressions of the people. The hearts of men are failing them. Fear has come upon the people of the earth.

RESPONSIBILITY FOR THE DEPRESSION

One of the brethren yesterday stated that practically every speaker up to that time said something about the depression. I suppose I will not be out of place if I too say something about it. I would like to place the blame for it where it belongs. It is so easy for humankind to blame somebody else for their own mistakes, and so easy for us, because of our human nature, to take credit when the thing that is accomplished is something that pleases and benefits. But we never want to shoulder a responsibility for our mistakes that do not please, and so we endeavor to place that kind of responsibility somewhere else and on others.

When the children of Israel came out of Egypt they were led by Moses as he was directed of the Lord. Constantly they murmured against him when they found themselves confronting difficulties, and wanted to go back to Egypt to their tasks and to their tribulation.

Now, brethren and sisters, let us shoulder our own responsibilities, and not endeavor to place them somewhere else. The responsibility for this depression is partly mine; it is partly yours. It is the fault of the farmer, of the merchant, of the educator, the business man, the professional man—in fact, men in all walks of life. That is where the responsibility belongs. And why? Because of a failure to heed the

commandments of God. I say it is partly mine. It is mine insofar as I may have failed to heed the commandments. It is mine wherein I may have failed to follow the counsels that have been given from this pulpit for many years. It is your fault because you too, perhaps, have failed to heed those counsels. It is the fault of the whole world, because they have refused to hear the word of God, to heed the warnings that have come from him, not only through ancient prophets and apostles but in the words that have been declared from time to time by modern prophets.

HAVE FORSAKEN GOD

The world today is full of selfishness, greed, the desire to possess. For many years we have been living extravagantly. Our wants have been supplied—not our needs alone, but our wants—and we have wanted much. Most of us have been able to obtain them, and now a time comes when we find ourselves somewhat curtailed, hedged around about, not having so many privileges, and our desires are not so fully granted, and so we begin to complain. But we should get rid of our selfishness and greed, our desire to possess that which is beyond the needs and blessings which are really ours.

It is time for men to humble themselves, to repent and seek the Lord. I think the general theme of this conference has been that of repentance. I think it is most timely. I have been crying repentance up and down through the stakes of Zion for years. I think it is needed.

Depression has come because we have forsaken God. Now, I am not speaking of the Latter-day Saints when I say that. I make this saying have general application. The people of this nation, and the people of other nations, have forsaken the Lord. We have violated his laws. We have failed to hearken to his promises. We have not considered that we were under obligation to keep his commandments, and the laws of the land as well as the laws of God are not respected. The Sabbath day has become a day of pleasure, a day of boisterous conduct, a day in which the worship of God has departed, and the worship of pleasure has taken its place. I am sorry to say that many of the Latter-day Saints are guilty of this. We should repent.

Now, I am going to speak plainly. I have spoken plainly about this. I think it is a disgrace to our cities and to our state when playgrounds in this city and other cities are dedicated by city officials on the Sabbath day, and this day desecrated by ball games and other amusements. I think it is a disgrace to the state when the state fair is opened on the Sabbath day. Now, this is not done because of the love of God. It isn't because we have in our hearts the love of him and a desire to keep his commandments that such has taken place. It is because of greed, the love of money, and because we have drifted from the truth, from the spirit of humility, and from those commandments which have been given to us for our eternal guidance. The Lord has spoken. He has spoken in these days and he has spoken in times of old. We should profit by the experiences of others. We ought

to profit by the examples that have been set before us in ancient days, but it seems we will not do it.

THE WARNING VOICE

Now, we hear occasionally somebody make the statement that things are as bad as they could be, that they could not be worse. I want to tell you they could be worse, a great deal worse. If I read the signs of the times we have not suffered yet as much as we are going to suffer, unless we repent.

From this stand men have prophesied in the name of the Lord for many decades. President Brigham Young, President John Taylor, President Wilford Woodruff, and others of our leading brethren and presidents of the Church, have raised the warning voice. They have called attention to these present conditions. The Lord has also prophesied of these things, and they have been mentioned by ancient seers and prophets. We have had ample warning. We have been told of the calamities that are coming. We have been taught how we might avoid them, how we might be protected, if we would only hear the counsels that come to us, heed the testimony of truth. If we fail, we cannot escape.

FULFILMENT OF PROPHECIES

I sat in this building at a general conference of the Church many years ago, in the days of President Wilford Woodruff, when he made a statement that I happen to have with me. Let me read it. President Wilford Woodruff was filled with the Spirit of the Lord. This happened on the 4th day of October, in the year 1896. It was not the first time he had mentioned this matter, for he had mentioned it in 1893, and it became a theme in which he was very much interested and to which he gave expression in each of his discourses, practically, until the time of his death. These are his words:

"The revelations that are in the Bible, the predictions of the patriarchs and prophets who saw by vision and revelation the last dispensation and fulness of times, plainly tell us what is to come to pass. The 49th chapter of Isaiah is having its fulfilment. I have often said in my preachings, if the world want to know what is coming to pass, let them read the revelations of St. John; read of the judgments of God that are going to overtake the world in the last dispensation; read the papers and see what is taking place in our own nation and in the nations of the earth, and what does it all mean? It means the commencement of the fulfilment of what the prophets of God have predicted. In the Doctrine and Covenants there are many revelations given through the mouth of the Prophet of God. These revelations will all have their fulfilment, as the Lord lives, and no power can hinder it. In one of the revelations the Lord told Joseph Smith:

"Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields:

"But the Lord saith unto them. Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

"Therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned."

"I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world do not comprehend the revelations of God. They did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. * * * We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things. * * * There are many events before us and at our door, and they follow each other in quick succession. No power on earth or under the earth can stay the fulfilment of these things. You can hardly see them with your eyes, hear them with your ears, and feel them with your spirits. And when these strange things take place, no man should marvel and wonder at them, because they are in the great program. They have been decreed by Almighty God, and these things are only the beginning of sorrows."

THE SIGNS OF THE TIMES .

On another occasion President Wilford Woodruff said:

"What are the signs of the times? Do the Latter-day Saints comprehend them? This is a fast age. The Lord is going to cut his work short in righteousness. Read these revelations, for they contain the history of what is going to pass in the earth."

He then quoted the parable of the Wheat and the Tares, and continued:

"What is the matter with the world today? What has created this change that we see coming over the world? Why these terrible judgments? What is the meaning of all these mighty events that are taking place? The meaning is, these angels that have been held for many years in the temple of our God have got their liberty to go out and commence their mission and their work in the earth, and they are here today in the earth. I feel bold in saying this to the Latter-day Saints. There is a meaning in these judgments. The word of the Lord cannot fall unfulfilled. If you want to know what is coming to pass, read the revelations of St. John; read the Book of Mormon and the book of Doctrine and Covenants; and these things are at our doors. What is the matter with this nation? Thousands of men striking, mobs rising up and destroying property, and tribulation prevailing! I want to say that you will all find before you are many years older that Utah is a pretty good place to live in.

"So far as temporal matters are concerned, we have got to go to work and provide for ourselves. The day will come when, as we have been told, we shall all see the necessity of making our own shoes and clothing and raising our own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment. I therefore say to you, my brethren and sisters, prepare for that which is to come."

BEFORE HIS SECOND COMING

This time of trouble has not come yet; but it is on the way. I also have here—I cannot take time to read it—a statement from President John Taylor, in which he bears witness to these things, and to the sayings of the Prophet Joseph Smith, that there shall be bloodshed and trouble in this land beyond anything that we have yet seen, because of the wickedness of the people. Do not think that we have reached a condition where things could not be worse. Unless there is re-

penitance they will be worse. And so I cry repentance to this people, to the Latter-day Saints, to the people of this nation, and to the nations of the earth everywhere.

In conclusion I give you this to think about, from the words of our Lord, written in regard to the times in which we are living, the times preceding his second coming. It is found in the twenty-first chapter of Luke.

"Heaven and earth shall pass away: but my words shall not pass away.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This is a good thing for us to think about as members of the Church, and I read this warning to us. May the Lord guide us, and may we repent. May we keep his commandments and walk in holiness, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

The Lord says concerning the missionaries and all those who are engaged in his service:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them."

We cannot sufficiently appreciate the tremendous importance of this declaration. What power is in them? It is the power of the Holy Ghost sent down from heaven, by which the missionaries work. "For when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men."

The missionaries are fellow servants with angels—they are workers together with God and Christ for the salvation of souls. "So nigh is grandeur to our dust, so near is God to man."

Three or four years ago I received a letter from a man who with his family has written his name high on the roll of Church workers at home and abroad. I quote from his letter:

"The Southern people are my people. I know them. I am of them. As a family we can never repay the Church for the two weeks labor Elder John K. Lemon performed in our community, in the autumn of 1898. From this small beginning twelve of our family became members of the Church—I am referring to my father's family only—and three of his sons have been honored with approximately ten years of missionary service in the Southern states. The members who have associated themselves with the Church through their efforts, I have no record of, but in my weak way, and handicapped to a great extent, one hundred and five people have received baptism at my hands. There is no way for me to know the number brought into the Church through the missionary

labors of my two brothers. The only reason I refer to this is to call your attention to the apparently endless chain system set in operation through the presentation of Mormonism to one family. The thought never occurred to Elder Lemon that such a body of recruits could be assembled in thirty years, counting those I know to have embraced the Gospel directly through my father's and mother's family. All of the ten children are parents of from two to eleven, and the majority of the children are Latter-day Saints. Elder Lemon went hungry in our community, but thirty years later the brief review above shows that hundreds have been fed the bread of life on account of the seed of truth planted deeply in my father's heart. I wish it were possible to have every young man see, as I do, the far-reaching influence and probable results of one man's labors.

"I am happy in the knowledge that my father and mother have been able to leave this sphere of existence with a testimony of the truth. May God bless the missionaries of the South, that they may find hundreds looking for the Gospel, as Elder Lemon found us."

"The power is in them." Oh, how these words ring in my ears! They echo in my heart. They sound like a trumpet. As I associate with those fine young missionaries I have unbounded confidence in them, for the word of the Lord cannot fail. These devoted young men and young women are a credit to their homes, the Church and the nation. The following lines, with the substitution of two words, apply to the Church:

"Mother of men grown strong in giving—
Honor to him thy lights have led:
Rich in the toil of thousands living,
Proud of the deeds of thousands dead.
We who have felt thy power and known thee,
We in whose lives thy lights avail,
High, in our hearts enshrined, enthrone thee,
Mother of men," the Church!

May God help us in the Sunday School, in all the auxiliary organizations and in Church educational institutions, to develop in the youth this power and light with which God has fortified his disciples, I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

The other day, on the sidewalk of one of our streets, I met a brother who was carrying a book, and as we stopped to exchange greetings he told me about it and showed me the title of it. The title was very striking because it awakened reflections and thoughts with which I had been dealing in my own reading for some time. The title which attracted my attention was: "Has Science Discovered God?" I went to the book store to obtain it, and since have read it, and find it to be quite a remarkable book. The author of it was one named Edward H. Cotton, a Unitarian minister. He is responsible, however, only for the "Introduction" which is quite long. The writer presents himself as editor, rather than author. The Volume is a symposium upon this

question, "Has Science Discovered God?" Sixteen famous scientific and philosophical writers make up the symposium.

Among them is Robert A. Millikan, prominent physicist of California, and prominent in the intellectual thought of the times. His subject is "Christianity and Science."

Arthur S. Eddington is another contributor, a prominent astronomer at Oxford, England.

Another writer is Albert Einstein, physicist. "The Meeting Place of Science and Religion" is his subject. This man is perhaps the foremost mathematician of the world at the present time.

"Religion, Its Persistence and Human Character," is by Julian S. Huxley, biologist, and a descendant of the famous Dr. Thomas H. Huxley of England, of the last generation.

"The History of Science and Search for God," is by John Langdon-Davies, recognized rather as a philosopher than as a scientist; but his great work, "Man and His Universe," during the last two or three years, has attracted wide attention.

"The Universe a Great Thought," by Sir James Jeans, a scientist and philosopher. He is the author of two recent really great books, "The Universe Around Us," and "The Mysterious Universe."

Another contributor is Sir Oliver Lodge, one of England's foremost scientists. His subject is "The Scientific Argument for Personal Survival."

There are a number of others, but perhaps these will give you some idea of the great symposium upon this subject, "Has Science Discovered God?"

As I read these several contributions to the subject, at the close of each I put to myself the question: Well, has science discovered God? and I had to give a negative answer to this question. It is only fair to say, however, that the compiler of this work and editor of it really does not claim that science has discovered God, especially in the Christian sense of God.

But I wanted to go a bit farther than that and not only say that science has not discovered God, but to say also that I doubt if science ever will "discover God." I know how raw, perhaps, that sounds to your ears, and you will credit much of it to assumption. Well, be that as it may, I nevertheless, do not believe that science will discover God. That, as I understand it, is not the work assigned to science. Scientists may do much in confirming from their discoveries the existence and the power and the glory of God; but it will be God who will reveal God; men will not find him "unto perfection" by their searching. It is the work of God to reveal himself and absolutely necessary that he should do so in order that we may have religion at all.

Not only will science not discover God, but not even religion discovers him. It is not the order of the facts for religion to discover God. The order of the facts is God must reveal God. That is the only means by which God can be discovered to the understanding of men, by God revealing himself, his nature, his attributes, his relations to men,

and man's relation to him. That done through the revelation of God, and you have your basis for religion. The basis of man's duty to God, as well as God's relationship to the race of men.

Science, I am happy to note, after long research is bringing back the conception of the existence of mind in the universe. Sir James Jeans, whose name I before referred to, presents the universe as "God's great thought." An Intelligence is operating within it, destroying the notion that the universe is merely mechanical, which prevailed up to some forty years ago.

This is splendid to have science working along that line; bringing to light that testimony is worth while. I rejoice in the light and understanding that seems to be coming into the conception of these leading scientists of the world in relation to intelligence, mind, thought, being connected with the universe, whose extent and grandeur and glory are constantly increasing. So far increasing, indeed, that it is held that the universe is outgrowing any possible conception of God being connected with it.

One man who contributes a very thoughtful and splendid paper to this symposium said:

"Who that is alive to the questions that can be asked can dare to pretend that science has destroyed the splendor of the heavens, or the glory of the universe? The truth is that nobody has yet been able to imagine a God splendid enough or glorious enough, aesthetically or ethically, to capture the imagination of man, once it has become alive to what modern science can show it lying about its feet or hanging over its head."

So that the splendor and grandeur of the universe, in this man's thought, is that it exalts itself even above any possible conception of God, quite contrary to the conclusions of the inspired psalmist of Israel, who saw that "the heavens declare the glory of God, and the firmament showeth his handiwork." So that science, in this man's estimation, leads away from any reasonable conception of God, for such a universe as science has revealed.

It is not my purpose to prolong remarks along these lines. I merely want to place my hand upon the door of thought and open that door, that I may convey to you once more, as I have tried to do on former occasions, the glory and the mission to which God has dedicated his Church in these last days. I have said that God must reveal God, and indeed he has so revealed himself. He revealed himself to Adam and Noah and Melchizedek and Abraham and Moses, and in the climax of things, through the Christ, for as St. Paul teaches us, Jesus Christ is the manifestation of God in the flesh. (See I Tim. 3:16.) He gives unbounded testimony to that fact. And in this New Dispensation of the Gospel, lo, God has revealed God, and committed the duty and responsibility to his Church to go forth and make proclamation of that revelation to the world.

How he has honored this Church of the New Dispensation and the officers and priesthood of it, when he conferred upon them this high mission, to tell the world that God has revealed God, his nature, his

personality, in the Father and in the Son and in the Holy Ghost! He has called upon the men of the Church to bear witness of this truth. That is our peculiar position, and our peculiar duty and responsibility—to make proclamation of this great truth, to stand as witnesses for God before the world.

Now I take my humble position in the line of God's witnesses in this dispensation, and say to you that I am sure of these truths, the truth that God has revealed himself as creating power, world-sustaining power, intelligence-inspiring power, and has revealed the Christ as the Redeemer of the world, through the resurrection of all men from death, and also as the individual Savior of men, through their obedience to the Gospel of Jesus Christ, bringing about the union and fellowship of man with God and sealing it by the witness of the Holy Ghost, a noble personal Spirit, who is dedicated to that service to bring home to men the fact of man's union with God. This testimony I leave with you in the name of Jesus Christ. Amen.

A solo and chorus, "The Recessional," was sung by Sister Jessie Evans and the Choir.

Elder William H. Gibbs, Patriarch, Ensign Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference was held Sunday, October 9, at 2 o'clock p. m.

The Tabernacle was again fully occupied and many hundreds of people congregated in the large Assembly Hall on the Tabernacle Grounds, where they listened to the services as they were broadcast by radio from the Tabernacle.

Sister Lula Christenson and the Choir sang the hymn "O my Father."

Elder Hyrum M. Taylor, Patriarch, Granite Stake, offered the opening prayer.

The anthem, "Song of the Redeemed," was sung by the Choir.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

It is the Sabbath. We have met to worship. It is highly appropriate of course, to pursue spiritual themes, yet I feel we need offer no apology when we deal with temporalities. Indeed in our conception of things all temporal affairs have spiritual significance. It runs in my mind to speak of some of these temporalities in the hope that the observations I may make may be constructively helpful to some of my brethren who find themselves in serious predicaments in the economic world.

SERIOUS EFFECTS OF FINANCIAL WORRY

I have profound sympathy for the man who is in debt. I know that all honest men prize highly their good name, and I know that they would not willingly lose their reputation for fair and honorable dealing, and for the prompt discharge of their obligations. The man who finds himself in a situation where he cannot now discharge his obligations is subject to great anxiety and worry. Physicians tell me that no small part of the really serious maladies that come to men these days is superinduced by financial worry. The tragedies of money and financial collapse you read in the newspapers. The man who cannot pay his debts cannot sleep nights, not well at least. He is all the time apprehensive and contemplates the complete loss of his property. In his imagination he sees his family thrown upon charity. He recognizes the difficulty of making a new start in the world, and the whole problem presents to him such an array of almost insurmountable difficulties that there are times when he reaches the very verge of despair. Unfortunately the man who is in such state of mind is not rare these days. Debt is prevalent. Few there are who can stand and say they owe no man.

What are we to do in these perplexing situations? I want to suggest a few ideas.

NEVER REPUDIATE

First, never repudiate. No man can retain his honor, the respect of his fellows and self-esteem who repudiates his obligations. The men of this Church in times past have enjoyed an excellent reputation for honorable dealings. It would be a serious reflection upon the good name of this Church if members in any large numbers, openly or secretly or willfully, repudiated their obligations. I recognize the fact that temptation to repudiate them is sometimes almost overwhelming. Men reason thus: We contracted our debts on dollar wheat or eight dollar beets, on high priced cattle and sheep, when all commodities brought a good price. We are now obliged to pay those same debts without reduction in principal, on thirty cent wheat, on five dollar beets and on other commodity prices that are so staggeringly low as to discourage the producer. But even though that argument may seem specious it is not sound, for a debt is a matter of honor in the last analysis and no man can afford to forsake his honor by repudiating a debt. I grant you that there may be circumstances under which one may be obliged by the very pressure of circumstances to avail himself of the relief that the law affords. I could wish that the law were changed. I understand there is a movement in congress and has been for some years, to change it so that no man will be permitted to take bankruptcy unless in the judgment of a court of equity it is equitable that he should. But until that law is changed, while it remains as it is, while a man may under the law discharge his obligations by going through that procedure I trust that no member of this Church will ever take advantage of it except under the utmost pressure he be forced so to do.

SEE CREDITORS AND ARRANGE WITH THEM

Secondly. While these conditions prevail and it remains impossible to discharge obligations with the resources at hand, another thing that I recommend that every debtor do is to see his creditors. After all, creditors are men, banks are men, and the lending companies at least ought to be impressed with the absolute necessity of making proper adjustments at these times. Many a debtor gets in bad with his creditor because he fails to see him. I know that he is often embarrassed, he would rather stay away. It hurts his pride to confess his financial inability to discharge his obligations. But the best thing he can do for the preservation of his own credit and for the adjustment of his situation is to see his creditor and arrange with him, and if every creditor as well as every debtor enjoyed a sound, merciful, considerate, kind, Christian philosophy there would not be great difficulty in arranging. I know that many creditors themselves are pressed and have felt the necessity of pressing their debtors, but this is a time when all need to be considerate and I have confidence that the intelligent creditor can arrange for extension and if need be for compromise and reduction of obligations. If he is a wise creditor he will even find it is a very prudent thing to reduce the obligation so that the debtor may pay and thus maintain his honor and his self-respect.

BY PERSEVERING AND CONSISTENT ACTION

Next, do not wait for your ship to come in. The debtor who is waiting to discharge his obligations until he gets some big returns from some unassured proposition, is going to be a long time discharging his debts. I have no confidence in the ultimate outcome of a man's finances who is everlastingly waiting upon some happy event that will discharge all his debts and put him in the clear. Debts are only worked out by intelligent, persevering, consistent action. And I think that it is folly in these days for men either to hope for a return of those speculative days which made tremendous paper profits, or for any such great change of affairs as will bring to anyone a large sum of money with which he can meet all the obligations that he may have rather unwisely incurred. Work, consistent application to one's vocation, if he is fortunate enough to have one, or his job, or his farm, or his business, may bring about in the end, although slowly, the desired results.

BY MAKING NECESSARY ADJUSTMENTS

When are times going to be better? Who knows? When are prices going to appreciate? Who can tell? How long may we have to raise wheat for thirty or forty cents a bushel? Who knows? Are we going to despair in the carrying forward of our several industries because we have no positive assurance that better prices will prevail? Now, it is an interesting thing these days to note that some businesses succeed and others do not. I think that a careful analysis of the situation will indicate that the man who is able to make his affairs go

forward these times is the man who is willing to make the sacrifices, the reductions and the adjustments that are essential to meet our present market. For one I am not persuaded that men cannot do business on a greatly reduced price scale with some advantage to themselves. I hope for better prices; I hope for a speedy return of better conditions. It distresses all of us to see the misery that is caused to the people of the country by these abnormally low prices that now prevail. But I do not know when they are going to be better. I feel that our men should not look upon these prices and these conditions as insurmountable difficulties that prevent the continued operation of their businesses, and ultimately the successful outcome of them.

EXTRAVAGANCE DEPLORED

I despise waste, and I think that waste under present conditions is almost criminal—the waste of anything. Extravagance that amounts to waste is likewise indefensible in view of the great needs that present themselves. Sometimes I grow indignant when I see and contemplate the extravagances that are indulged by some of our institutions, both public and private when people are in such great distress and great want. There are extravagances in government that absorb all my own taxes and the taxes of my neighbors. These expenses are useless and unnecessary, some of them legalized it is true, but public service ought to be so alive to the situation that confronts us today that even if extravagance is legalized it should be stopped. A sense of the proprieties and a sense of fairness and justice would prompt such action.

Our taxes are unbearably high because our incomes are so reduced. It is a tragedy to see the farms and the homes that are being sacrificed because of the inability of their owners to pay the taxes levied on them. Of course we want good government, we want the protection of law, we want all the opportunities that good government affords to us, and I recognize that they have to be paid for, but this is a day when economy must be applied.

INVESTIGATION BY TAXPAYERS

I am very sympathetic with the movement that I have heard is in progress wherein the taxpayers constitute themselves committees to investigate our public expenditures. No official of the government who has the right conception of his trust ought, in any sense, to resent an investigation of the administration of his office. I like the idea. I wish citizens everywhere would organize themselves and go to public officials and question them and ascertain whether or not it is not possible to make reductions in the excessive costs for which we are paying bills, for we pay them all.

LIVING WITHIN OUR MEANS

We talk constantly about balancing the budget. We are not balancing the budget. Debts are mounting higher in our national admin-

istration and I suppose in our state government as well as in our municipal governments. I recognize the fact that many municipalities are actually embarrassed because they cannot get the means with which to discharge their public obligations. It may be that such strenuous circumstances will be necessary to teach us that publicly as well as privately we have to live within our means, for there is just one way for every institution as well as every individual to get out of its or his debts and that is by spending less than we receive and applying the difference to the liquidation of our liabilities. That is the only way to get out of debt. It is a very simple process, and yet it is a very hard thing to do and requires a tremendous amount of stamina to undertake the job.

THE NEED OF PRIVATE CHARITY

Now these things I consider to be imperative for the relief of our distressing financial condition. I recognize that there are many these days to whom the application is very remote because there are some of our brethren and sisters and many people in the world who are without any source of income other than that which comes from charity to supply their needs. Of course the unemployed deserve and I believe that they receive our sincere sympathy, and they need not only our sympathy but our means, and I should like to say to the people here assembled that this is a time when, although the government and other agencies are doing all it seems possible to do to relieve distress, private charity must still be called upon in large measure to meet the requirements that exist. We cannot lie down and say that the relief funds of the government or our Church are going to take care of the situation. They are not, and we shall still be obliged to strain ourselves to the uttermost in order to supply that which is required.

MATERIAL ASSISTANCE INDISPENSABLE

Well, what has all this to do with religion? Why does this kind of talk find place, as I think it does, in such an assembly as this? It is because the man who has the religion of Jesus Christ in his heart cannot stand by and see the suffering of his fellows without being prompted by every emotion which is within him to come to their relief and to give assistance, and it is because the assistance that is so urgently required these days is material assistance. Material assistance is not only necessary for the relief of suffering and distress among the people, but that assistance is indispensable ultimately to the establishment of the great and glorious cause in which we have the honor to be engaged. The Church, fortunately, as President Ivins told us, is out of debt, but the Church needs money. The various facilities that the Church employs for the dissemination of this great work require money, the radio which broadcasts the messages of this conference, which gave us such an unusual thrill this morning, must all be supported by money. Our temples, our chapels, our great missionary cause itself, need money with which they may be prosecuted to a successful conclusion. We

haven't much money, we are poor these days. I agree heartily with those speakers who have preceded me in saying that we need to make up in spiritual fervor, in sacrifice, in renewed enthusiasm, for the want of our depleted resources, but we still need some money for this work. I know what these debts mean to the missionary service. I know there are thousands of homes in this Church who would rejoice to send out a missionary to the depleted ranks of our missionary force if they were not in the bondage of debt. They are mortgaged to their creditors and in consequence they cannot move to accomplish the things that they would like to do.

I sincerely pray that God in his goodness will inspire every man to do the thing that his circumstances most require, to resist extravagances, to place himself on a careful, saving, economical basis that will ultimately free him from this bondage of debt against which we have always been warned, that the men and the women of the Church may be free to devote their means, to consecrate the products of their lives to this high and holy cause which so commands our attention and our allegiance. God grant that it may be so, I pray in the name of Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I see in the congregation Dr. Elmer G. Peterson, President of the Agricultural College of Utah, who, for years, has had under his direction, as their tutor, large numbers of the boys and girls of the State. I am going to ask him to come to the stand and address us for a few minutes.

DR. ELMER G. PETERSON

President of the Utah State Agricultural College

I shared with all of you this morning, my brethren and sisters, an unusual emotion as we witnessed the nation-wide broadcast which emanated from this stand. I could not help thinking, as that nothing short of miraculous event transpired, of the very brief period of time which had elapsed since those first companies of pioneers found their way over the forbidding desert, and through the equally forbidding mountains, to this historic spot now marked by the great edifice in which we meet and the other edifices on the Temple block.

It has been only eighty years or so since those pioneer companies traversed practically half the continent, and I presume even the most visionary of them had little understanding of the tremendous significance of the developments which were taking place. Those developments are nothing short of revolution so far as human affairs are concerned, expressing themselves in a miraculous mastery by men of the forces of nature under the ministrations of science and the arts, and accomplishing also tremendous results of a social and secular character.

The world, indeed, of which we are a part is now quite a different

world from what it was when those first companies found their way here. Of course the miracle is not entirely in these evolvements of science, marvelous as they are, but in the fact also, I believe, that from those small beginnings there has arisen a great company of people actively devoted to the development of the truth.

I happened to be teaching in the state of Oregon at one time when a prominent American leader came through that marvelous state. The people there of course were anxious to show him—it was Woodrow Wilson who was making the trip—the impressive natural resources of the state of Oregon—the fisheries, the great lumbering industry, the commerce, the orchards, mines and ranches; and Mr. Wilson—he was then a candidate for the Presidency—indicated his great pleasure at seeing these resources. There happened to be in Oregon at that time a man who had attracted national attention because of the reforms which he was seeking to initiate in government and in social affairs. His name was Uren. He was seeking to bring back to the control of the people the great agencies of government and the agencies of service otherwise which in part, lamentably a large part, had departed from their control. Mr. Wilson said he was deeply interested in the forests, fisheries and other resources of Oregon, but he was infinitely more interested in what was, as he expressed it, under Mr. Uren's hat. In other words he felt the spiritual need as superior to the material in the people's efforts to exalt themselves socially, politically and otherwise.

Well, I am always impressed as I come to these gatherings of the Church, the like of which probably are not duplicated upon the face of the earth, by the unanimity of sentiment upon the things about which the people here are thinking, by the powerful organization here for purposes of righteousness, by the positiveness with which the working of good is undertaken, all manifestations of spiritual undertaking.

There are of course two bases of testimony of any religious work. There is the basis of faith, which is not much to be argued about. It is a matter of possession or non-possession. Such things, for instance, as the reality, the actuality, or otherwise of that great event which transpired in the Sacred Grove. Now a person believes that or he does not believe it, or he is in process of developing a faith in it. But after all, this event and other comparable events such as the miraculous manifestation to Paul on the road to Damascus, the occasion when Moses came down from the mountain and reported the event which resulted in the code known as the Ten Commandments, not replaceable even in this modern complex and learned age by the man-made compilation of laws—these things are matters of faith. However profound our belief may be in them—and the event in the Sacred Grove takes its place in history with the other events which I have mentioned—they are matters of faith and not subject to the same scientific analysis as are other aspects of religion which are not matters of faith but which are, nevertheless, bases of testimony. Not being subject to analysis or scientific proof in no sense invalidates these great occurrences. My

own confidence in them is as complete as though they were phenomena admitting of direct analysis and proof.

My life has been spent largely in dealing with young people. As we all know, the greater deductions and generalizations which set themselves up in people's minds, usually as a result of long periods of time and of experience, are not, frequently, the possession of youth. The young look usually for those things which are called scientific, which might be called rational. Not that these other great manifestations are not rational if we had a deeper knowledge of things—indeed, in some ways, disbelief in them is one of the greatest irrationalities even with our present knowledge; yet there are foundations for the development of our own faith that are eminently rational; and I have found that these are reliable things upon which to build the faith of the young in a religious or in an ethical or social or any other similar way.

I was once talking with a young member of the Church who had spent some time in study in the East in a professional school; and he remarked while on his way back to take up his practice in a neighboring state that one of the things the Church would have to do was to get away from the old practice which he associated with what we call temple work, ancient devices and practices which civilization, he said, had long since outgrown. He was asked what, in his judgment, was the most prevailing weakness in the society with which he was so familiar in the place where he had studied, one of our large cities. He said he thought that possibly the greatest weakness there as elsewhere in the centers of population was a breakdown in the relations of the sexes, that promiscuity had succeeded chastity, and that the standards of fidelity in family life that had been taught to us as an integral part of Christian belief were falling down pitifully in what we call civilization. As our discussion revolved around the question of temple ordinances and the care and sacredness which guard the great relationships of sex, relationships which are the very source and fountain of life itself, it was asked if after all, aside entirely from the spiritual realities which underlie temple work, the safeguarding of these relationships was not sufficient to justify every expenditure and every energy which goes into this sacred work?

Here is a rationality that is clearly obvious, rational of course because it has a deep spiritual significance as a basis. There are many others.

One of the weaknesses of present government is a breakdown in what we call democracy; and the great peoples of Europe, from whom practically all of this audience have come, are looking about for a substitute, and some of them are trying substitutes by way of dictatorships and what not. They are anxious to find a cure for the weaknesses that have expressed themselves in democratic institutions. Indeed, in the thought of many observers, democracy is on trial. It does not require very extensive analysis to reveal that among the many rationalities of Mormon faith, our own faith, is that which expresses itself in the essential democracy which pervades this great organization. I

doubt if anywhere upon the face of the earth a congregation with greater individual self-respect could be assembled than this congregation here, where the sense of the actuality of brotherhood, which is the essence of democracy, exists in such abundance that there is no doubt in the minds of the humblest, as well as all others in this congregation, as to the equality of privilege and opportunity which he shares with every one else in this great social union, and as it applies to our own Church this great priesthood.

A careful thinker, after living some time in the state teaching in one of our institutions, once asked me why it was that there were no hereditary ruling families developed in the history of the Church; and I expressed the opinion, which I had not very carefully thought out, that one reason for it was that there was such actuality in the brotherhood which existed in the Church that those families instead of tending to intermarry within themselves disseminated their strength throughout the body of the Church.

Rationality expresses itself in the processes which relate to the Word of Wisdom, sometimes considered a more or less extreme doctrine. One of the dangers of our present civilization is the danger of indulgence, expressing itself in addiction to drugs of a terrible and devastating character, an indulgence that threatens the very virtue of modern society. A person who observes the Word of Wisdom is free from the danger of addiction to drugs. If the preaching called the Word of Wisdom had no other value than to keep at least five, six or seven hundred thousand people free from the withering curse of addiction to the more deadly narcotics and other drugs, that great doctrine would have justified itself.

Of course these and similar doctrines that could be mentioned are not negative. They are not primarily for the sake of preventing people from doing bad things. Their great virtue consists in the fact that they build up individually and thus socially strength which becomes a powerful weapon for righteousness. These things have appealed to me as I have analyzed the doctrines of the Church which constitute a philosophy, aside from the religion, the spirituality that is in the doctrine, a philosophy so profound that it is beyond the comprehension of the most learned and the most intellectual, a profound formula for the living of clean and wholesome lives, and infinitely more than that of course, a formula by means of which a people united together can preserve and build up those great strengths that hold out the possibility of finding expression in the fulfilment of the teachings of Jesus of Nazareth, the exaltation of mankind.

It would not be proper for me to occupy more time. I rejoice with you in the accomplishments which represent themselves here individually in this audience and in the many, many thousands more who are listening in today, in the social cleanliness which is expressing itself, and in the militant organization which exists here for continuing the battle of truth.

May God bless us to be worthy of this great fellowship I humbly pray in the name of Jesus Christ. Amen.

A solo, "The blind plowman," was sung by Brother Melvin Watson, who is blind.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

This is the last session, my brethren and sisters, of the conference. I have been reminded of the scripture that I am about to quote.

It is now more than 2,000 years ago since the Lord called the Prophet Ezekiel, the son of Buzi, commanding him to go and proclaim his word to the house of Israel. The Israelitish people had departed from faith in the God of their fathers and had turned to the worship of idols. Ezekiel, in obedience to the commandments of the Lord, went out to the people who dwelt upon the river Chebar and abode with them seven days. He was amazed at their wickedness, their idolatry, and he hesitated, reluctant to deliver the message which the Lord had commanded him to take to them.

EZEKIEL REBUKED

At the end of that time the Lord rebuked him and said to him:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

RESPONSIBILITY OF LEADERSHIP

I have often read these words of the prophet and have asked myself this question, What is their application to you? What is the responsibility that you are under in the capacity which you occupy in the Church and in the nation? The answer has always been the same. It is this, that whatever my profession, whether it be as a citizen of the government to which I have given allegiance, or a member of the Church with which I am affiliated, it becomes my duty to magnify in my life and to teach others to do so, the ideals for which my country stands, and the creed which my Church teaches. If I fail in this and lead others away from loyalty to their country or devotion to the truths of religion, I assume the responsibility of not only being a violator of the laws made for the protection and temporal welfare of the citizens, but of the law of God which has been given to us for the salvation of our souls.

This places upon me, if I properly understand it, and upon every other person who assumes the responsibility of leadership, whether it be in the Church or state, a tremendous responsibility, a responsibility which I always feel when I stand before a congregation of my brethren and sisters, as I do now, upon occasions of this kind, and I always feel

the necessity of dependence upon the Lord and upon you, my brethren and sisters, for help.

A MARVELOUS CHANGE

This is a congregation of people composed almost exclusively of members of the Church of Jesus Christ of Latter-day Saints, commonly known to the world as Mormons. We are here in a building known throughout the world as the Mormon tabernacle. We are listening to an organ the tones of which have become known throughout the world. We are here in an environment of flowers, of trees, with beauty and peace all around us. I remember a time when this block of ground on which these buildings stand, where these trees grow, these flowers bloom, was a barren waste. I have played upon this block when there was not a shrub or spear of grass on it. It was a gravelly part of the bed of City Creek. I have seen it grow from that time until now. I knew the men who were the builders of it. We are now in a city which we call Salt Lake, in a state which we call Utah, now one of the 48 states of the confederation which constitutes the United States of America. Only yesterday there was no tabernacle, no flowers, no Salt Lake City, no State of Utah; and going back just a little farther, only yesterday, as time ticks off its moments, and hours, and days, and years, and aeons, there was no government of the United States of America.

THE MORMON PIONEERS

What is it that has brought this about? Why is this great congregation of men and women assembled here this afternoon? Anglo Saxon men and women as a rule, people whose forefathers many of them laid or assisted in the laying of the foundation upon which our government rests. I knew these men and women as perhaps few men now living knew them. This Mormon Pioneer, I knew his faith, I knew his industry, I knew his integrity, I knew his devotion to the government of which he formed a part, for he believed that it was a God-given government. He knew that it was not alone the doing of men, that had brought him to this forbidding looking country, and yet in its ruggedness and its barrenness grand beyond comprehension. And so he toiled on. When difficulties confronted him he prayed to the Lord for light and strength, and then went out and did the thing that was required of him. Profoundly religious he held in reverential respect the religion of other men. He knew that other people found God in temples built with hands, just as he found him here under the stars where he worshipped in those early days.

I think of those men, I think of their statesmanship. They were the peers of any of their time, intellectually, educationally, largely men who had come from the New England states of our republic, the descendants of the Pilgrims whom the Lord brought there, and it was He who brought them here. They knew it.

DESTINY FORETOLD

I shall not take time to go back and prove to you the truth of Elder

Talmage's remarks of yesterday. This country in which we live had been declared by the prophets thousands of years ago to have been given by God our Father to the covenant people of Israel. The coming of Columbus was not a thing of chance. The prophets predicted his coming ages ago. He came here under the inspiration, the impulse, unknown perhaps to him, of the Spirit of the Lord, just as we are led to do many things without just knowing the reason why, for the accomplishment of a divine purpose. The establishment in this country of a government to which the oppressed of all nations should come for refuge, for freedom. He declared that no kings should ever rule here, centuries before Columbus sailed from the port of Spain. He told the history of this country, its past, its present, and declared its future destiny, just as definitely as he declared its past history.

What is that destiny? It is that this government of ours shall persist; it shall continue; it shall never be thrown down; no enemy that comes against it shall ever triumph—upon this one condition, that the people to whom the Lord has given these bounteous blessings; these miracles which have come to the earth during my lifetime, these people who have grown from an exceedingly small beginning to be the wealthiest, perhaps the most important in influence—I believe I am justified in saying it—that there is in the world—upon condition that they serve the Lord of the land, who is Jesus Christ.

GOD, THE AUTHOR OF IT

Where much is given much is expected. This land, to God our Father, is a chosen land, dedicated as I have said to the principle of liberty and freedom, not license.

Our fathers, under His inspiration, gave us the constitution of our country, the bill of rights which defines our privileges and places limitations beyond which we may not go. Liberty, when carried to the extreme, results in license. I want to impress upon this congregation, my brethren and sisters who are here, that the Lord our God has been the author of it all. It was he who led you from your native lands. You people from the green fields and lanes of England, you did not leave your homes because you did not love your native land. You had fought for it, defended it, and were ready to fight for it again. You people from Scotland, you people from Ireland and Wales, from Germany and the islands of the sea, oh if I only had the time to go back and tell you I could show you that the whole story of your lives had been written by the finger of God.

So we are here; here, thank the Lord, citizens of the best government in the world. We are here, members of the Church of Christ our Lord which has been restored through the medium of heavenly messengers who had authority to give to men upon earth, the keys of the holy priesthood. What for? For the redemption of the human family. Whether men believe it or not these things are true, and ultimately they will believe it, and there is no power either in earth or hell that can stay the progress of the Church, unless its people prove recreant to the

covenants that they have entered into with our Father who is in heaven. Just so, there is no power that can wreck the government that God has established in this country unless it be the people themselves, and that I do not expect nor believe can occur.

BY THE SPIRIT OF THE LORD

The Lord in his scripture tells us that no one can come to this land unless he be brought or directed by the Spirit of the Lord, and so he has brought this people here. He brought the faith of the devoted Puritans of New England; he brought the patriotism of the Dutch at New York; he brought the gallantry of the cavaliers of Virginia; the light-hearted energy of the French of New Orleans. Just the kind of composite body of men to establish a government that could not be dominated by any particular race or tongue, but made composite, that all men might be welcomed to it, live under and enjoy its privileges.

ARMY THREATENS

And so the government has struggled on. From the very beginning the ship of state has been at times upon a stormy sea. With the dismissal of the army after the surrender of Lord Cornwallis at Yorktown the soldiers were discharged. There was no money with which to pay them. They were in open revolt. Generals in the army accused Washington of being the author of all their troubles. They would have made him king and disregarded the confederacy of states which formed the Union. They threatened to march against the Congress which was in session at Philadelphia, and it became necessary to remove it to Princeton.

Now let me read something that I want you to hear. While these men were assembled together in secret conclave, Washington unexpectedly walked into the room where they were seated. Fiske says: "Washington suddenly came into the meeting and amidst profound silence broke forth in a most eloquent and profound speech. All were hushed by that majestic presence and those solemn tones. He pleaded for tolerance, for patience, for trust in the newly born government which would in the end pay them that which it owed. They listened, the soldiers listened, hesitated and yielded to the irresistible presence of the man who more than any other had made the establishment of the nation possible."

I revere this man. To me he has been a man of destiny, a prophet if we have ever had one. I read frequently his last address to the American people. It is a treasure house of wisdom, of prophecy, of political philosophy.

PERPLEXING SITUATIONS

Our government is now very much in the condition that it was at that early time. Demands are made upon it which are exceedingly difficult to comply with. The soldiers of our country are in an ugly mood because their requests are not granted. The resources of the

country are not sufficient to meet the demands made upon it, notwithstanding the great increase in taxes which has recently been levied. The bulletin boards, while this conference has been in session, have announced that the budget of the government is still five hundred million dollars short of balance. What is the result going to be? I do not know; I do not want to assume the responsibility of indicating, but I do know that there are some things which will help. I do know that Elder Richards this afternoon has declared to you in plain terms some of the things that must be accomplished. There is about ten billions of dollars of gold in the world. Our national debt is twenty billions of dollars. What the debt of other nations of the world is I do not know, I have not taken the time to determine, but this I do know, that the World war cost about two hundred billions of dollars, and that does not take into consideration the amount which was paid for the restoration of property destroyed, nor does it take into consideration the fact that I believe nearly ten millions of men, if I remember the figures correctly, were either killed or permanently disabled and taken away from the forces which create the industries of the world. So that altogether I calculate that at least two hundred and fifty billions of dollars was the cost of that great war. Will the debt ever be paid? It never will. That goes without saying. Some part of it may be, I do not know. No one will deny the fact that the government at present is confronted with perplexing situations, questions of great import. How they are to be solved men appear not to know, and I do not know. One thing that I do know, is that the American people are capable of solving these problems if the voice of the people could be heard. I have faith in the soul of these American people which God has brought to this land. He has said, and I am only repeating his words, that the nation shall persist, that it shall be able to meet any emergency that shall arise if it will only, as I have stated, have faith in the God of the land, who is Jesus Christ.

DISREGARD FOR LAW

It appears to me that three things are more responsible than all else for our present condition. The first is the unusual disposition upon the part of many of the citizens of our country to disregard the obligation of obedience to civil law. I do not need to quote these notes that I have here to show you that in the opinion of the best thinkers of our country, chaos hangs over it unless something can be done to restrain crime and the open violation of law which exists in the United States today. Criminals sit upon juries where their own friends are being tried, while business men and others who should be there decline or avoid such service. Murder is committed in the light of day. Murderers and thieves are released from jail or from courts by habeas corpus many times before the prisoner ever reaches the bar of justice. Lawlessness is in every city of the land. Wicked men go out in the darkness at night like animals of prey, here in our own city, seeking whom they might devour, preying upon the innocent and unprotected. The officers

of the law do the best they can to prevent it. We who are citizens pay too little attention to it and give them too little support. Just as long as prominent men in our nation, bankers, merchants, business men, congressmen and legislators ignore the law themselves, how can they expect that this condition can be overcome? Do I exaggerate when I say that men are elected to office who are unworthy, and never should have been chosen? Every man who goes to the Congress of the United States holds up his hand and covenants with God that he will obey the Constitution of our country, and then frequently he goes right out and violates it. It applies to men who are sent up to our legislature. They enter into that covenant and then disregard it. I know how I should feel if I did a thing of that kind. I would know that I was a perjurer and I would expect to be impeached and sent home where I belonged. Some such method as that will have to be adopted before our house cleaning will be complete.

DISREGARD FOR RELIGION AND PURSUIT OF WEALTH

In conclusion, let me read some quotations that I have made from this man whom we refer to as the father of our country. I said there were three things responsible for this spirit of lawlessness. Another one is the disregard of religion that is gradually but surely manifesting itself among the people. Enough has been said in this conference to satisfy you that this is not an idle statement that I am making. These sheets that I have before me are covered with statistics that corroborate the truth of what I say. The next thing to be avoided is the unbridled and unreasonable pursuit of wealth which has characterized the people of the United States ever since the World war terminated. I expect that we have made more millionaires—Senator Smoot will know whether I state it correctly or not—I suppose we have made more millionaires in the United States since the war than existed perhaps altogether before (Senator Smoot confirmed this statement). What does that mean? It means that whenever you multiply millionaires tribulation comes to someone, and as this selfish desire for the accumulation of wealth has gone on among certain people and in certain sections other people have become poorer and poorer, until we have at last reached the crisis in which we find ourselves today.

QUOTES WASHINGTON

Washington in this address to which I have referred, and I wish every member of the Church would read it—not only read it but make it a part of the governing rule of his life—says:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked—" and I ask it of you—"Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which

are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Another basic principle: "The basis of our political systems is the right of the people to make and alter their constitution or government. But the constitution which at any time exists, till changed by an explicit act of the people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests."

RESPONSIBILITY OF CITIZENSHIP

I am going to ask you this question, and ask it in plainness, because it appears to me to be a vital one, and if I stand here and express a thought that is wrong, nevertheless believing it to be solemnly right, then I have justified myself as Ezekiel did when he went down to the house of Israel. I am asking myself this question: Is there not some responsibility resting upon the citizenship of the United States because of the indifference they have manifested, particularly during the past decade, in regard to those who are to represent them in the Congress of our nation, the legislatures of our states and the boards of direction in the municipalities of those states and counties?

I believe I will say it—I believe that in many instances we have become so accustomed to and so committed to party rule, to arrangements made by professional politicians, regardless of the real voice and desire of the people, that we have felt it our duty to follow them whether they are right or wrong. Just a word of solemn warning: I say to you regardless of party politics, regardless of your past affiliations, in this time of extremity, and it is a time of extremity, see to it that honest men, wise men, capable men are sent to represent you in the organizations of the country, the bodies which formulate our laws and appoint the men who administer them. You know that the constitution of the United States gives Congress certain privileges and rights. There are certain other sacred privileges and rights that it does not confer upon them and that they should not be permitted to overstep. They formulate and pass the laws which govern our lives, control our property, proclaim peace or war. The administration of those laws that they pass is limited. The administration goes to the administrative bodies.

FEARS PATERNAL GOVERNMENT

I fear this, that under existing conditions we are gradually drifting

toward a paternal government, a government which will so intrench itself that the people will become powerless to disrupt it, in which the lives and liberty of the people at large may be jeopardized. They are pouring millions of dollars in this time of need into sources for the benefit of the people and it is a great benefit and perhaps salvation, but it is going to result in this—I am going to make this statement—that if the present policy is continued it will not be long until the government will be in the banking business, it will be in the farming business, it will be in the cattle and sheep business, for many of these debts will never be paid. That will mean the appointment of innumerable agencies. The government now is overloaded with commissions and agencies, some of them administering the very laws that Congress itself has enacted. Someone else should be administering those laws. If you want to save yourselves from the bondage of debt and political influences which are not of your own choosing I ask you to think of what I have said.

LEGISLATORS OF EARLY DAYS

Oh, I remember those old legislative bodies which assembled in Utah. I knew the men that were in them. They were men of faith, men who taught me faith in a living God, that he is the same good heavenly Father that he ever was and will watch over and bless righteous people wherever they are. They taught me obedience to the laws of my country. They taught me patriotism to my country and to this government of which I am speaking; that it was dearer to me than life itself; that it should be defended; that it should be protected, not only from enemies from without, but enemies from within. They are the most dangerous enemies of all. And I have never seen a moment in my life that I did not stand ready to give it that protection. I am ready now, as old as I am, and I always have been, not only to say the thing but to do it. I will not be walked over rough shod by the lawless element that is now seeking to get control of this country.

GIVES BLESSING

God bless you, my brethren and sisters, keep you in the path of rectitude, keep you true to the Church, to the state and to each other, and some means will come by which we will be able to pay these debts and relieve ourselves. We may be leveled down before that, and I do not know but that would be a good thing. We would all be very much alike. The prophet Isaiah tells us that it shall be "as with the people, so with the priest; as with the servant, so with his master; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." And we are nearing that condition now. I do not know who is the worse off today, the banker who is lending money, or the person to whom he lends it.

God bless you, is my humble prayer, through Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS*First Counselor in the First Presidency*

Elder Joseph Anderson will now present the authorities of the Church. He is the Clerk of the Conference.

As you know, my brethren and sisters, there are two vacancies in the presiding authorities of the Church—a Counselor to the President and a Presiding Patriarch. Neither of these vacancies will be filled at this conference. I am sure you will agree with me, when you know all of the reasons connected with this, that the right thing has been done in deferring action upon this one matter.

The General Authorities and Officers and General Auxiliary Officers of the Church were then presented and sustained in their offices and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH**FIRST PRESIDENCY**

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	James E. Talmage
Reed Smoot	Stephen L. Richards
George Albert Smith	Richard R. Lyman
George F. Richards	Melvin J. Ballard
David O. McKay	John A. Widtsoe
Joseph Fielding Smith	Joseph F. Merrill

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Antoine R. Ivins

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Anthony W. Ivins	David O. McKay
Willard Young	Stephen L. Richards
Rudger Clawson	Richard R. Lyman
Joseph F. Merrill	John A. Widtsoe
Joseph Fielding Smith	Adam S. Bennion
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp	Orval W. Adams	John W. Hart
-----------------	----------------	--------------

TABERNACLE CHOIR

Anthony C. Lund, Conductor; B. Cecil Gates, Asst. Conductor;
 David A. Smith, President.

ORGANISTS

Edward P. Kimball	Alexander Shreiner
Frank W. Asper	

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
Stephen L. Richards, 1st Asst. Superintendent
George D. Pyper, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
Richard R. Lyman, 1st Asst. Superintendent
Melvin J. Ballard, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st Asst. Superintendent
Edna Harker Thomas, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

The Choir sang "Inflammatus," solo part by Sister Laurinda Brewerton, after which the congregation arose and sang with the Choir the first verse of "God be with you till we meet again."

Elder Edgar W. Jeffery, Patriarch, Deseret Stake, pronounced the benediction.

The Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing at all the meetings of the Conference. Edward P. Kimball and Frank W. Asper played the accompaniments, interludes, etc., on the great organ.

Stenographic reports of the discourses were made by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.



INDEX

Authorities Present	1
Authorities, Presentation of	113
Bennion, Elder Samuel O.	41
Callis, Elder Charles A.	92
Cannon, Elder Sylvester Q.	11
Church growth and activity, 12—Factors of vital importance for better conditions, 12—Higher commodity prices, 13—Individualism and cooperation, 13—Individual effort and initiative necessary, 13—Co-operative action in the Church, 13—All should use their energies, 14—The worthy and the unworthy, 14—Stakes organized for social welfare, 14—Quantities of supplies gathered, 15—Children of Israel told to go forward, 15—Application to present conditions, 15—Go forward with courage and faith, 16.	
Brown, Elder Hugh B.	71
Clawson, President Ruder	5
Purpose in life, 6—Predictions fulfilled, 6—The pre-existent state, 6—Spirits not complete, 7—Living souls, 7—Purpose of life, 8—How to be saved, 8—The destiny of man, 8—Must be born again, 9—Worldly things to pass away, 10—Immortal things, 10—The riches of the world, 11.	
First Day, Morning Meeting	2
First Day, Afternoon Meeting	21
General Authorities Present	1
General Authorities of the Church	113
General Auxiliary Officers of the Church	114
General Officers of the Church	114
Grant, President Heber J.—Absent account of illness	1
Grant, President Heber J.—Telegraphic message	3
Grant, President Heber J.—Telegram	84
Harris, Dr. Franklin S.	49
Hinckley, Elder Alonzo A.	69
Hinckley, Elder Bryant S.	33
Ivins, President Anthony W.	2
President Grant's illness, 2—Message from the President, 2—Gratitude for improved condition, 3—Church out of debt, 3—Progress in the missions, 3—Religious instruction, 4—Temple work, 4—The work of the Lord, 4—Individual responsibility, 5.	
Ivins, President Anthony W.	16
To relieve distress, 16.	
Ivins, President Anthony W.	21
Deviation from usual procedure Sunday morning, 21.	

Ivins, President Anthony W.	101
Introducing Dr. Elmer G. Peterson, 101.	
Ivins, President Anthony W.	105
Ezekiel rebuked, 105—Responsibility of leadership, 105—A marvelous change, 106—The Mormon pioneers, 106—Destiny foretold, 106—God, the author of it, 107—By the Spirit of the Lord, 108—Army threatens, 108—Perplexing situations, 108—Disregard for law, 109—Disregard for religion and pursuit of wealth, 110—Quotes Washington, 110—Responsibility of citizenship, 111—Fears paternal government, 111—Legislators of early days, 112—Gives blessing, 112.	
Ivins, President Anthony W.	113
Vacancies in Presiding Authorities, 113—Relative to presentation of Authorities, 113.	
Ivins, Elder Antoine R.	81
Kimball, Elder J. Golden	17
Lyman, Elder Richard R.	51
Lawlessness, disrespect for law and anarchy, 51—Not good for man, 52—Alcohol a narcotic, 52—Loyalty to Eighteenth Amendment, 52—Giving up food and clothing for drink, 52—“We are at War!”, 53—The law breaker of today, 53—The drinker is responsible, 53—Guilty public officials, 53—Buying votes with liquor, 54—Functions where law is broken, 54—Vote only for those who respect the law, 54—Reflection on state, 54—God have mercy on us, 54—Stand for America, 55—By the blood of the Revolution, 55—“Help me, O Father!”, 55—Sustaining the law, 55—I stand with leaders, 56—High-class citizenship, 56—Youth speaks, 56—Determined young manhood, 56—Faith in Almighty God, 57.	
McKay, Elder David O.	64
Our greatest obligation, 64—Attitude of the Nation's President, 64—In the realm of delinquency, 65—Co-operative effort needed, 65—The responsibility of parents, 66—The school, a responsible factor, 67—The influence of the Church, 67—Reaching the wayward, 67—Co-operation needed, 68.	
Merrill, Elder Joseph F.	36
Teaching by example, 36—Not good Latter-day Saints, 36—People who can pay but will not, 37—The word of a “Mormon”, 37—Our responsibility as citizens, 38—Know the truth and follow it, 38—Misleading propaganda, 39—Motivated by selfishness, 39—Seeking government help, 40—Live blamelessly before the Lord, 40—Not through the wisdom of men, 41.	
Moyle, Elder James H.	60
Peterson, Dr. Elmer G.	101
Richards, Elder George F.	44
One way of relieving distress, 44—Through failure to observe counsel, 45—From a small beginning, 46—Fasting and offerings closely associated, 47—Fasting and offerings established, 47—If strictly observed, 47—An obligation upon all, 48—In regard to tithing, 48—Doers of the word, 49.	

Richards, Elder Stephen L.	96
Serious effects of financial worry, 97—Never repudiate, 97—See creditors and arrange with them, 98—By persevering and consistent action, 98—By making necessary adjustments, 98—Extravagance deplored, 99—Investigation by taxpayers, 99—Living within our means, 99—The need of private charity, 100—Material assistance indispensable, 100.	
Roberts, Elder Brigham H.	93
Second Day, Afternoon Meeting	64
Second Day, Morning Meeting	44
Smith, Elder George Albert	21
Grateful for blessings, 22—Devotion and sacrifice of the Pioneers, 22—Respect for the name of Deity, 22—The Sabbath day, 23—“Honor thy father and thy mother”, 23—The sacredness of human life, 24—Purity of life, 24—Pitfalls of the adversary, 24—“Thou shalt not steal”, 25—The reputation of others, 26—That which is thy neighbor’s, 26—Keeping in the Lord’s territory, 27—For the protection of our Father’s children, 27—Servants of the Lord, 28—To teach the people, 28—The attitude of the evil doer, 28—The cunning of the adversary, 29—Our responsibility, 30.	
Smith, Elder Joseph Fielding	88
Men’s hearts failing them, 88—Responsibility for the depression, 88—Have forsaken God, 89—The warning voice, 90—Fulfilment of prophecies, 90—The signs of the times, 91—Before his second coming, 91.	
Smoot, Elder Reed	84
The saints in Washington, 85—Testimony through prayer, 85—The experience of Gandhi, 86—The condition, religiously, 87—The power of prayer recognized, 87.	
Talmage, Elder James E.	76
Religion a support, 76—Present condition foretold, 76—Failure to understand, 76—Human wisdom may be at fault, 77—Body, mind and spirit, 78—Spirituality neglected, 78—An instance, 78—Support under adversity, 79—Liberality toward others, 80—Value of opposition, 80.	
Third Day, Afternoon Meeting	96
Third Day, Morning Meeting	85
Wells, Elder Rulon S.	30
Young, Elder Levi Edgar	57



THE FALLING AWAY

By B. H. ROBERTS

This new work is a ringing challenge to Christendom and a frank indictment of the multifarious creeds that are an outgrowth of the disintegrated Apostolic Church. It shows most conclusively and brilliantly that all the churches had departed from the true pattern of Christ and lost the authority completely, long before the New Dispensation was ushered in through the instrumentality of Joseph Smith.

Yet the motive of the author is not to tear down, but rather to build up; had there been no "falling away," the claim of the prophet of the New Dispensation would have been an imposture; if there was a "falling away," however, his claim is credible. It was to establish this fact sharply and conclusively that these radio addresses were given. All who heard Elder Roberts or who will read these published discourses, will agree that he has accomplished the end in a scholarly and convincing manner.

Though most of the discourses deal with eras of apostasy and centuries of discord, the ultimate message of the book is one of hope and salvation for the world. The three discourses on the Restoration read like the happy outcome of an otherwise tragic story. You feel at the end that the author has performed a necessary but melancholy task, only that he might invest with true meaning the unique claim of the Church of Jesus Christ of Latter-day Saints.

The Appendix of the new work is an answer to Catholic charges that the author had been unfair in his use of evidence and presentation of historic facts. His reply is given with enough zestful detail to leave the reader without a single doubt.

Price \$1.50

Sunday Night Talks by Radio

By DR. JAMES E. TALMAGE

In answer to an insistent demand the 1930 series of L. D. S. Radio Addresses given by Dr. James E. Talmage has now been issued in regular book form under the title of "Sunday Night Talks By Radio." It is printed on a good grade of book paper from type especially set for this edition, and durably bound in beautiful marblex cloth.

This book will make a beautiful as well as practical and useful addition to the library of any member of the Church. It will be especially valuable to missionaries or prospective missionaries.

Price \$1.50 Postpaid

Send your order now to the

Deseret Book Company

"The Home of Good Books"

44 East on South Temple Street

Salt Lake City, Utah

The Life Story of Brigham Young

By SUSA YOUNG GATES AND LEAH D. WIDTSOE

WITH A FOREWORD BY HONORABLE REED SMOOT

"This book presents the life story of a New England cabinet-maker, who, well into his thirties, entered upon a career that made him an empire-builder of the West; the founder of a hundred cities; the governor of one of the territories of the United States; and one of the outstanding figures of the nineteenth century."

Thus does Senator Smoot begin his enthusiastic foreword to this notable biography.

A Special Edition. Beautifully and Substantially Bound in Cloth.

Price \$2.50

DO MEN BELIEVE WHAT THEIR CHURCH PRESCRIBES?

By RULON S. HOWELLS

A comprehensive yet concise study of leading Christian religions and their fundamental subjects, carefully and painstakingly compiled as a guide for all thinking Christians.

The book contains 164 pages and a large folded chart. The chart contains the views of ten of the outstanding religious denominations on twenty-three of the outstanding fundamentals of the Christian Doctrines.

The material for this chart was furnished by officers and ministers of the various churches involved, and is therefore authoritative in all of its statements.

Price \$1.50

Published and Distributed by the

Deseret Book Company

SALT LAKE CITY, UTAH